

# REFORMED CHURCH MESSENGER

## *On the Way to Emmaus*

I wish I might with Jesus walk,  
If but a little way,  
I wish I might with Jesus talk  
A little while today.

With Him how gladly would I go  
A-walking anywhere;  
I'd listen to His words, I know,  
And bow with Him in prayer.

The darkest path would then be light,  
Since lighted up by Him;  
And cloudy days would then be bright  
That just before were dim.

Exult, O heart! sing and rejoice,  
For Jesus walks with me!  
I hear, O joy! His gentle voice—  
His shining face I see!

No longer shall I sadly go  
Where'er the way may be;  
I know that Jesus loves me so  
That He will walk with me.

So I am happy all the day  
Since Jesus is my king;  
I'll shout hosannas all the way—  
O heart! exult and sing!

And so we pass the happy hours  
With Jesus day by day;  
We in His heart and He in ours—  
Rejoicing all the way.

—G. S. R.

Catechetical Class of Trinity Church,  
Wilkinsburg, Pa.,

Rev. E. Roy Corman, pastor

(Front Row, Left to Right): Alice Summ, Jeane Porter-  
field.

(Second Row): Irene Grieve, Nellie Bergstresser, John  
Rush, Nancy Nicodemus, Kathryn Beck.

(Third Row): Louise Ramey, Dorothy Hyslop, Helen  
Quinette, Ruth Fishburn, Elizabeth Bardes.

(Fourth Row): Edward Quinette.

## *A Prayer for a New Season*

Gird us, O God, with Thy spirit and Thy strength as we assume the tasks and responsibilities of a new season. Thy lovingkindness is everlasting, and Thy compassion reaches to the depths of our life. In Thee are our hopes realized, our purposes fulfilled. With Thee the world takes on new meaning, tasks take on new promise, and life takes on new richness.

We have failed and erred much in the past. Time has gone, and we have strayed from Thee and been idle and evil. Cleanse us, O God, and fit us for noble work. Show us great tasks which need our help.

We thank Thee humbly, O God, that Thou hast ever been with us in the past. Thy mercies are ever free, and Thy blessings bountiful.

We beseech Thee to imbue us with a new spirit, revive us with new life, and give us new strength. There is much work waiting for us to do. There are many who need help. Make us Thy messengers and Thy servants, builders of the Kingdom of God. We would rejoice in the happiness of great tasks to be accomplished, and in the satisfaction of work well done. Amen.

—Richard K. Morton.



PHILADELPHIA, JULY 10, 1930



## ONE BOOK A WEEK

### FINDING A POSITIVE FAITH

When I first picked up "An Emerging Christian Faith" (Harper & Brothers) and opened it, before looking at the author's name, I felt sure I was in for another one of those long books which seem to come out about once a month telling us how to preserve our faith in an age of Higher Criticism, Science, and Universal Knowledge, and I must freely confess that I am beginning to weary of such books. I am beginning to have somewhat the same feeling toward these dear people, real or imaginary, who lose their faith at the first contact with Higher Criticism that I do toward the "weak brother," and I think the "weak brother" business has been decidedly overdone. I doubt very much if my eating of a good steak, which I thoroughly enjoy, ever led any of my vegetarian brethren into sin. So I am beginning to feel that we are getting unduly solicitous about the dear "doubters" and wasting a great deal of time on them. I doubt if anyone who has lost his faith in Christianity from the discovery that the first chapter of Genesis is poetry instead of geology, that Moses did not write the account of his own death, that the incident of Jonah is an allegory or a rare parable something like those exquisite stories our Lord Himself composed or that the Psalms are a collection of hymns, expressing widely divergent views of religion, as all hymn books do—I say when a man loses his faith in Christianity upon the discovery of these things about the Old Testament—I wonder if his faith is worth saving. For what has any theory of inspiration about that large library of divergent books bound up in the Old Testament got to do with one's faith in Jesus Christ, who was born, lived the life of God, died the death of man, rose again, the eternal, living Christ, God with us, got to do with anything that happened to Jonah or any story of creation? Christianity is God coming into humanity through Jesus Christ—becoming a part of us—sharing our life with all its hopes and

fears, joys, sufferings, going with us through death, bringing us into the resurrection life. This is Christianity. If you accept it you are a Christian. If you do not, you may be a good Jew or Humanist or Heathen, but you are not a Christian. Christianity is not affected one way or another by views of the Old Testament; theories of creation, whether direct or evolutionary, or anything else except the truth of the fact I have just stated; and anyone who loses his faith over these things—well, his faith was very weak and hardly worth fighting for and his mental apprehensions make him a rather hopeless case.

I am glad Dr. Nixon has not written another book of this sort—it would have been too much for the patience of many of us. I felt sure when I saw his name—Justin Wroe Nixon—that he had not. I had read too much from his pen to expect that. What he has tried to answer here is the question common to this age: "Do we need any religion at all and if so, what sort of a religious do we need, and if we need Christianity, what is the Christianity the modern man can be satisfied with?"

Dr. Nixon has had much to do with the questioning youth of our times. He was for several years a professor in the Rochester Theological Seminary and has had much to do with college men. He is now the pastor of the Brick Presbyterian Church of Rochester, where he has attracted many—especially men—by his fearless and vital preaching. These men, living in a mechanized age, have had difficulty in adjusting the old faith to the new atmosphere and he has been of great service in helping them make this adjustment. In this book he has attempted this same service to a large audience.

The book is largely autobiographical and this adds to its charm and value. Dr. Nixon has had to make this adjustment for himself. Reared in the old faith, with its old formulas, he has had to work his way over into a faith that can stand the test of the new age. It is not so much that Christianity has changed, but it has to meet new problems, questions, and tests. The age is raising certain questions that the fathers never knew. "With the best of intentions, however, intelligent religious men find their way into this situation only with difficulty. The difficulty is that the

sentiments which they carry along in their souls, the product of their religious past, are estranged from the ideas which have been generated by the contact of their minds with these new conditions of the modern world of which we have been speaking."

Basing what he has to say largely upon his own experience, Dr. Nixon, undertakes in ten chapters, to feel his way through the conflicting forces of the modern world to a positive and satisfying faith. It is a very satisfactory and helpful process he follows and a real faith emerges at the end. The problems treated are such as these: "The Break-Up of a Great Tradition," "The Modern Intellectual Outlook," "Persistent Intuitions of Christianity," "Is Religion Outgrown?" "God the Supreme Issue," "The Christ of Yesterday and Tomorrow," "Fellowship and Human Fate," "I Believe," "Can Christianity Endure Our Machine Culture?" "New Aspects of Old Tasks." In these chapters, Dr. Nixon has surveyed the confused state of religious thinking in America today with a thoroughness and sympathy surpassing any recent instance. The book would be of great value to any student of tendencies and trends from this point alone. But he carries us through all this only to find in it the eternal and abiding things and then to shape them into a consistent and logical faith. This faith Dr. Nixon formulates in a broad yet vital form in Chapter Eight: "I Believe," in which we have, if not a creed, yet a "Credo" and it will be read with great interest by many groping souls. Many a confused man might well ask: "If one man, facing with courage and thorough knowledge all the misgivings, problems, and besieging doubts of our day, can reach such a satisfying and positive faith, why cannot I?"

I might say, in conclusion, that this book has attracted unusual attention and been widely read, which is an interesting and significant fact, for it is not only because the book is written with grasp on problems and with fearlessness, but it also shows that men are still vitally interested in religion. I note that one of the publishers called attention the other day to the fact that religious books stood about next to fiction as "best sellers."

Frederick Lynch.

### MEETING OF HEIDELBERG CLASSIS

The fifth annual session of the Heidelberg Classis was held in St. John's Church, Lancaster, Pa., June 10-11. The opening sermon was preached by the vice-president, Rev. Henry Bram. After the sermon the election of officers took place. Rev. Wm. G. Weiss, of Karmel Church, West Phila., Pa., was elected president, and Rev. R. O. Csontos, of West Hazleton, was elected vice-president; Rev. J. O. H. Meyer, of Lancaster, secretary, and Theo. Buecker, of W. Hazleton, treasurer. The Classis was well attended and all routine business attended to. The next meeting will be held in Grace Church, Hazleton, Rev. Wm. Toennes, pastor. Drs. Wm. De Long and J. W. Meminger also attended and addressed the body, and their remarks were listened to with great interest.

### BERGER MEMORIAL HOME FOR THE AGED

We are now an incorporated body. On Tuesday, June 17, Judge Taulane attached his name and seal to our charter and we became a corporation with standing in the courts of law. This will be a matter of great convenience to us and will assist us in many ways.

It is a pleasure to tell you all that we have sold our first annuity bond, bearing 6 per cent annually. The amount is for

\$1,000. If there are others who will assist us in this way we will be glad to hear from them. It saves all possible litigation after death and avoids the many things that may happen to a will.

Our program for our services on Sunday afternoon is now changed. Instead of having the different pastors taking charge and giving the message we will have young people's organizations of the various Churches hold the service. Our program for the next few weeks will be as follows: June 27, Young People of Tabor Church; July 6, Young People of Faith Church; July 13, Young People of Olivet Church; July 20, Young People of Mt. Hermon Church; July 27, Young People of Trinity Church, Philadelphia.

Charles B. Alspach, Supt.

### MEETING OF GERMAN PHILADELPHIA CLASSIS

German Philadelphia Classis met for its 58th annual session in Bethany Church, Phila., Pa., Rev. G. A. Haack, pastor. The opening sermon was preached by the retiring president, Rev. O. M. Pioch.

The Classis elected the Rev. G. A. Haack as president; Rev. Geo. Meischner, vice-president; Mr. Henry Echelmeier as treasurer, and Rev. M. C. Rost as stated clerk. The reports from Synod and General Synod were, with a few exceptions, accepted.

The proposed plan of union with other denominations was given to a committee which is to report in our fall meeting.

Professor Koriyana, Elder J. Q. Truxal and Dr. J. W. Meminger addressed the Classis at various times. Student Carl M. Grahl from the Mission House, appeared before Classis for examination for Licenture and Ordination. Having passed the examination, Classis ordained him in St. Matthews Church, of which Rev. U. O. Silvius, D.D., is pastor.

M. C. Rost.

### DIAMOND ANNIVERSARY AT GRACE CHURCH, GREENCASTLE, PA.

Anniversary Week was observed by Grace Church, Greencastle, Pa., with special services from June 8 to 15th. This marked the 75th anniversary of the dedication of the present Church building, and was an observance of the 1900th anniversary of Pentecost. The week began with the observance of the Lord's Supper on Pentecost Sunday morning, and a sermon by Dr. Rufus C. Zartman. On the evening of the same day the sermon was preached by Rev. Chalmers W. Walck, of Frederick, a son of Grace Church. At each services on Monday, Tuesday, Wednesday and Thursday, the sermon was preached by Dr. Zartman on the general subject of

(Continued on page 23)



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## EDITORIAL

### THE TORONTO CONVENTION

As Conventions go, it was a great Convention. We refer, of course, to the quadrennial gathering of the International Council of Religious Education, held in Exhibition Hall, Toronto, on the banks of lovely Lake Ontario, June 23-29. With thousands of delegates, representatives from every State in the Union and every Province of Canada, as well as many distant lands, with a program including many eminent speakers and an imposing array of experts in the leadership of religious education, with a preparation which had meant literally years of prayer and effort on the part of those responsible for the Convention—it was natural that much should be attempted and that the hosts should gather from far and near in a mood of high expectancy. It must be said also that the local arrangements were exceedingly well managed, the spirit was warm-hearted, the music was exceptionally good, and with well-placed loud speakers, the acoustics were all that could be asked in so spacious an auditorium. Yet we do not doubt that the best and most lasting results were secured in the group conferences held each forenoon, and not in the immense mass meetings held each afternoon and evening. We have found that a good many folks are pretty well “fed up” on monster gatherings, which undoubtedly have some good effects in demonstrating the wide-spread interest in spiritual things, but which often are disappointing in the matter of furthering among the delegates themselves the cause which ostensibly brings them together. Some organization heads have seriously discussed the question whether the day for such monster gatherings has not passed for good. And yet as long as numerous fraternal organizations and service clubs continue the practice of gathering the hosts of their adherents and give such impressive demonstrations of their size and influence, it does mean something when thousands of people are willing and eager to come from all points of the compass and spend an entire week together in considering religious education in all its phases. There is undeniable inspiration in the very thought of such a gathering, and we cannot but believe that it marks an epoch in the lives of some of those who participate, and impresses many others with the solemn urgency of so great a cause.

There were a number of interesting and valuable by-

products of the Convention, in the valuable exhibits, the new friendships formed, the larger vision of the task vouchsafed. For us of the Reformed Church, one of the pleasing events was the denominational supper, in which our delegates were joined by the representatives of the United Brethren in Christ and the Evangelical Synod of North America. The oneness of spirit which characterized this “get-together” of over 100 seemed a convincing evidence of what would happen to the proposed Plan of Union if it were left to the decision of the young people in the three communions. But whatever happens to that particular Plan, these young folks care little for the things that divide us.

One of the events of the Convention was the reading of greetings from the President of the United States and the Governor-General of Canada. The great audience stood at attention as these messages were read, which voiced the faith of these leaders of the nations in the basic work of the Church School.

President Hoover wrote: “To educate the child in any particular is really to educate two people, the child himself and the man he will grow to be. This is especially true in religious education, for it is concerned with both the principles and practice of right conduct, and childhood is the best time to learn the habits of sound thought and right action. The Sabbath School, therefore, is at the very root of the religious life, with all its benefits to the individual and the nation, and for these reasons I cordially commend all efforts to enlarge its field of usefulness.”

From Quebec the Governor-General of Canada sent his good wishes in the following words: “I send my very cordial greetings to the members of the International Council of Religious Education and my regrets that I am unable to be with them today. I warmly commend the work of your organization, which, as I understand it, has for its purpose the bringing up of our young people throughout this great continent of North America to the knowledge and conviction that the progress and well-being of every nation must be based on the firm foundation of religious faith, and that if we look to a Great Providence always to guide us in our activities, we shall in time reach the goal for which we are all striving, the great ideal of international good-will throughout the nations of the world.”



### IN THE NAME OF THE LAW

Rev. Dr. A. H. Campbell of the First United Church, of Sydney, N. S., recently attended a man condemned to death and accompanied him to the gallows. When he came away from the scaffold, this is the testimony he gave to his congregation: "The taking of a man's life by the State is a rather cowardly way of dealing with murder when, as in most cases, the murderer is irresponsible for his conduct. . . . The day will come when our descendants will view with wonder and disgust the fact that their ancestors of 1930 practised the old law of 'an eye for an eye and a tooth for a tooth.' . . . Human life is a sacred thing given by God, Who alone has the right to take it away."

Although we may not agree that most murderers are "irresponsible", many of us do not wonder that this conscientious Christian pastor could not help feeling when he came away from that awful gibbet that "he had been a party to a murder." It wasn't quite as gruesome, to be sure, as the recent similar event out West where a poor woman's head was pulled off entirely, in the name of the law. But, at its best, it is always horrible enough. Can its continuance be justified by those who hold a Christian philosophy of life?

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### AN INTERESTING SUGGESTION

At Oberlin College, Ohio, in June, the 3rd Interracial Conference of Church Women was held, under the auspices of the Federal Council of the Churches of Christ in America, and the urgent necessity for an active stand against discrimination on account of race was emphasized. Merely attacking racial problems in the abstract is far from sufficient; strong emphasis was laid by the Conference on the necessity of dealing with concrete problems of race relations. Church members are asked to see to it that representatives of all the racial groups involved are included in all community enterprises. The policy and practice of various denominations with reference to the appointment of negro missionaries should be studied, and public opinion more successfully influenced in behalf of better race relationships as, for instance, through co-operation with the press. The final action of the Conference, in some respects the most significant of all, was to authorize the Church Women's Committee to present by letter and personal conference an urgent request to the Home Missions Council that arrangements be made for *accommodation without racial discrimination* for all delegates at the Home Missions Congress of North America, to be held in Washington, D. C., next December, and that *if such accommodations cannot be provided, the Congress be held in a city where satisfactory arrangements can be made*. Such findings as this will doubtless cause considerable searching of heart. Possibly also some alibi will be found which will be expected to justify the Council in ignoring a request so loaded with dynamite.

It has been suggested that it might be interesting to have a list of the cities in our country in which such arrangements for the accommodation of delegates, without racial discrimination, may be secured. We have a suspicion that if this rule were observed by the Federal Council of Churches and all other conventions and conferences held under Christian auspices, the range of satisfactory locations might be found at first to be rather limited. To be sure, if influential Christian organizations took a definite stand, refusing to hold any more meetings in communities where such discrimination is practised, it would bring the matter to a head and would probably secure far-reaching results. In many cases in the past, Hindus and other dark-skinned strangers from the far corners of the earth have been granted accommodations in our best hotels, while *leading bishops and clergy and the highest class men and women of the colored race, who were useful citizens of our own land, have been denied the ordinary rights of humanity at the meetings to which they came, as brothers and sisters in the Lord, to consider together the interests of Christ's Kingdom*. Will such a state of affairs continue in America when we become really decent and civilized?

### OUT OF THE BLOOD OF CHILDREN

"The things which injure the boys and girls should be driven out, and the things which drag them down should not be tolerated. The men who put money into Saskatchewan breweries should realize that the breweries would never have been built if it was not for the expectancy that the boys and girls would learn to drink." These words were spoken the other day in a land which licenses the sale of strong drink, by a good citizen deeply concerned in the spiritual and material welfare of the people of that country, and especially of its children. And yet we have Church members in our own land who are in favor of scrapping the "noble experiment" of Prohibition and returning to some form of license. To be sure, they put in an apologetic explanation that they "don't want the return of the saloon," but *not one has explained how the selling of booze can be licensed without creating a saloon, no matter by what name you call it*. Give it the name of "Happiness Hall," "Paradise Park," "Fun Factory," it will nevertheless be what it always has been—a bar. And the life convict in Joliet had it right when he said it was and is "a bar to Heaven and a door to hell." License money is blood money. It is a traffic in men, women and children—especially of the little ones of whom Jesus said: "See that you despise not one of these little ones; for whoever is a hindrance to one of these who believe in me, it were better for him to have a great mill-stone hung around his neck and that he be drowned in the depths of the sea!"

\* \* \*

### ADD IT TO YOUR CREED

There is, of course, much difference of opinion with regard to the value of creeds. Everybody admits they were of immense help when they were brought into being, for they represented the life and thought of their times. But even those who say that creeds do not adequately represent the creative thought and activities of today, will admit that every man really has a "credo" of some sort, even though he may not be able clearly to define it. It is true that the creative forces of this present world demand the Gospel rather than a theology. The heart of man yearns for the personal Christ rather than for a dogma of inspiration and interpretation. Attitudes and activities are of more importance than uniformities, and no amount of intellectual brilliance can atone for the absence of a good life. It is a wholesome exercise for you to write out in black and white a list of the things in which you most truly believe and in which you are willing to put your trust for time and eternity. The man with strong convictions is bound to have a definite creed; and as no two individuals are alike, it seems obvious that no two personal creeds will be identical.

Whatever your creed may be, however, we are agreed there is great force in the observation of a well-known minister of the South, who asserts that every creed, including your own, should have this article attached to it: "*I believe in the holy Christian character, in the consecration of the saints, in the principles of honesty, justice, mercy, kindness, truth, and love. I believe in both the work and worship of the Church, and in the spread of the Gospel of Jesus Christ among all peoples.*"

\* \* \*

### SPIRITUALITY OR STUNTS?

Are empty pews a conclusive proof of pastoral inefficiency? Some people seem to think so. Even in a day like ours, when so many are giving the Church "absent treatment," there are folks who seem to think that it is up to the preacher to *gather a crowd*; and if he fails to fill the Church he "ought to move on and give somebody else a chance." Of course, long ago the famous Dr. Spurgeon said, "*It is the duty of the preacher to fill the pulpit; it is the duty of the people to fill the pews.*" But that was a clergyman's point of view, and some of the laity, who feel no responsibility in the matter of co-operation, are ready to gauge the value of a minister by the size of his congregation.

The dictator of a political machine is said to have ex-



horted his henchmen, "Get the money, boys!", and in this connection he gave them to understand that the methods employed in securing the money would not be closely examined. It almost seems at times as though some Church officers took the same attitude with regard to the minister. They are willing to condone almost any method employed, no matter how carnal, so long as he gets the crowd. This, of course, tempts some pastors to use "stunts" in order to get a hearing. All sorts of publicity devices, appeals to curiosity, and programs designed to attract the worldly-minded, are resorted to in order to increase attendance, and make a show of success.

What shall we say about this ultimatum of the spirit of the age, that "if you want to get the people into your Church you must make it attractive, even if it means the putting on of a monkey-show?" The *Western Christian Advocate* declares that when people begin to absent themselves from the House of God, *the solution of the problem lies with the faithful and loyal remnant*. They must be made to feel that they have power to draw people back. This nucleus of the faithful must be convinced by the minister or someone else that *the drawing power of the Church is found in the process of lifting up Christ*. "Prayer and devotion on the part of the followers of the Master are the two means of filling the House of God with an attractive atmosphere. Intercessory prayer will do this. Faith, confidence and devotion on the part of the membership will do this. It cannot be done any other way. If a man thinks that the attractive power of his Church is to be found in the stunt program of the minister, whatever form it may take, he is mistaken. The reason why the Church today fails to be attractive to thousands of people is the fact that out of it has gone the spiritual atmosphere. The people themselves are not praying in the Church as they should. They do not create that subtle, mystical, spiritual atmosphere that catches the soul of a man when he comes into the sanctuary, and by a strong fascination goes to the depths of his being and holds him in the grip of a desire to come again."

The *Advocate* wisely adds: "When the people of a congregation compel a minister, because of the lack of devotion and prayer (among his people), to turn to the stunt method and to the program method to draw people to Christ and to the House of God, they must take the blame. The minister cannot be condemned. The members are failing their responsibility. They are chucking their opportunity. They themselves are reprehensible, for it is the business of the members to fill the pews, to make the house of God attractive, to fill it with a spiritual atmosphere that will warm the soul and make them feel inclined to come again. There is all the difference in the world between the dead atmosphere of a prayerless Church and the living atmosphere of a prayerful Church. Dead prayer meetings mean dead Churches. *When the spirit of intercession departs from a congregation, the members thereof will soon cease to pray even for themselves*. Then their minister is turned into an acrobat, while the congregation appears regularly to be entertained and otherwise regaled in the name of religion."

If this is not true, will you be good enough to point out its fallacy? If it is true, and you confess it to be true, what are you going to do about it?

\* \* \*

### THE ENIGMA OF EGYPT

Someone has described the ancient land of Egypt in these terms: "Egypt is Europe's winter resort, the world's curiosity shop, the historian's enigma, the native's prison-house, and the land-owner's mine of prosperity." Why does a country so rich and productive and beautiful, so wondrously endowed with loveliness and fertility as well as glorious traditions, make so little progress in self-government or in constructive service to mankind? It is generally remarked that there is not much hope for the peasant to rise above his low estate, because there is not enough racial unity to provide a real nationalistic solidarity. One short-lived administration succeeds another, and things do not improve for the Egyptian, however much others may profit by ex-

plotting the limitless opportunities there offered. What is the cause? Perhaps it has been most adequately stated in these words: "*Egyptians do not trust each other*. Banks are controlled by the citizens of other nations. Corporations and business partnerships are unknown. Religiously the blight of Mohammedanism helps to hold back all that we of the West designate as progress."

The late J. Pierpont Morgan once said that "*the foundation of credit is character*." Progressive business and free government are not possible in communities where the people do not trust each other. Especially in times of business depression, the extension of credit is a characteristic and determining mark of mutual confidence. It is faith in the integrity of your fellows and of your government that tells the story of the great gulf fixed between America and Egypt. We have a religion which not only helps men to trust each other, but which provides the dynamic to inspire men to be worthy of the trust reposed in them by others.

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## The Parables of Saged the Sage

### THE PARABLE OF THE SKYSCRAPER WELL

I called at an Office that was high up in a Skyscraper, where a friend of mine doth earn a Living.

And his Secretary said, He is out, but he will soon return, and I am sure he desireth to see thee. Please take a seat and he will soon arrive.

So I sate by the window, and looked out into the Court that was in the heart of the Building, with many Windows Opening into it from all four sides.

And I spake unto the Young Woman, saying, Thou hast in sight a Large Section of Humanity.

And she said, I could make a Book out of what I have observed from my Window, looking out into the Well of this Building. The people who have offices in this Building number as many as Thirty-five hundred, and that is a City. And almost everything that doth happen in a City is visible from my Window.

And I said, Relate unto me a chapter from thy Book.

And she said, I have seen a Fight, that was almost a murder. And I have seen the Police arrive and carry a man away. And I have seen a Window-washer fall to his death. And I have seen a dozen love-affairs. And I behold all manner of Occupations. For yonder is a Dentist, and across there is a Barber, and there is a Chemist, and there is an Architect. And yonder is a writer of Magazine Articles, and he sitteth at his typewriter pounding away from Nine until Five with hardly a stop for Lunch.

And I said, Thou hast observed much.

And she said, Yonder is a Beauty Shop, and there is an High-grade Dressmaker and there is a Jeweler.

And I said, I behold also a number of Secretaries, powdering their noses and doing other important things.

And just then my friend came in, and we went into his Inner Office.

And I said, Thou hast a View of all manner of life from the Window of thine office.

And he said, Yea, and so hath every other man. Here it doth happen to be visible in Perpendicular Layers, but on the Street it is Horizontal. And all life's experiences are like unto that which is visible in the inner Court of a Skyscraper.

And I said, It is rather a Solemn Thought that every soul of them hath capacity for Joy and Sorrow, for Virtue and Sin.

And he said, Piling them up in a Skyscraper doth make no difference about that; and we have other Fish to fry. What are thine inclinations regarding Lunch?

And I said, Hath this Skyscraper a good Restaurant?

And he said, Come and thou shalt see.

And I went.



## Is It Well With My Soul?

By the REV. CHARLES E. SCHAEFFER, D. D., President of the General Synod

(Abstract of an Address Delivered at the Second Annual Spiritual Conference of Ministers and Elders of the Ohio Synod, at Tiffin, Ohio, June 16th, 1930)

This is a very serious and most searching question. It behooves us to move like Ajax, who "walked delicately." We are told that "the eyes of the fool are in the ends of the earth." But this subject bids us to exercise the part of wisdom and turn our eyes into the inner secrets of the soul. We are to employ the microscope rather than the telescope. We are so prone to investigate a thousand things that lie outside of ourselves. We search the heavens and scan the far off horizons. We delve into the systems of philosophy and theology and unravel the marvels and mysteries of science and lose ourselves in a multitude of inquiries and studies. But too often we fail to turn the searchlight inward and see if there be any wicked way within. Of course, introspection has its perils. It may produce a morbid state of mind. It may beget an inferiority complex or create a self-consciousness which may issue in weakness and failure. Physicians tell us that it is a bad thing for a patient to be harboring a sense of his ills all the time. "Forget it," they say. But there is such a thing as saying, "Peace, peace," when there is no peace, and to hide our head, ostrich-like, in the sand and make ourselves believe that all is well when, as a matter of fact, it is not so. It is always important, in fact imperative, that we should make a proper diagnosis if we would prescribe an effective cure. If we have a sense of our failure we may be ascribing it to our environment, to outward circumstances. We may shift the blame elsewhere when the real trouble may lie within ourselves. It is, therefore, necessary that we should ask ourselves the question, "Is it well with my soul?" Now, there are three important factors in his life which the preacher must constantly and jealously guard:

The first is his **physical life**. The body is a very vital and essential part of the minister's equipment. Sometimes we fail to recognize this significant fact. "Thou hast a body." "The body is the temple of the Holy Ghost." The maintenance of physical health is a religious duty. If an audience is expected to look upon the face of the preacher while he ministers in their presence, then he ought to pay some regard to his physical appearance. Slovenliness in the minister is inexcusable. The passing of the Prince Albert coat is a decided loss to the preacher. Since the minister these days dresses in a business suit and his actions are controlled largely by democratic principles, I would strongly favor the wearing of the gown in the pulpit if for no other purpose than to hide glaring physical defects, and cover up slovenliness and undignified apparel. An invalid preacher lowers the vitality of the whole congregation. A dyspeptic minister casts a somber hue over the entire flock. I believe that health and holiness, arising as they do from the same lingual root, have more in common than we are prone to think. "Cleanliness is next to godliness," and nowhere is this more strikingly true than in the minister.

The second element the preacher must guard is his **intellectual life**. It is taken for granted that a minister is expected to be endowed with a sufficient quantity and quality of brains to qualify him for his calling. He must possess a clear and clean mind. He must be thinking God's thoughts after Him. He is the interpreter of God but he cannot interpret that which he does not know or understand. The minister must be a constant student. He must master systems of thought and be able to think clearly, constructively and consecutively, and for himself. His mind must ever be

kept fresh, alive, alert. He must search the deep things of God and be familiar with the great intellectual movements of his day and of every day. It is a great pity that the minister's study has been turned into an office. The minister must needs be an executive, an administrator rather than a student. Scholars in the ministry these days are "rare birds." I believe that the minister who knows how to systematize and conserve his time may still find time for study and mental improvement. It is not that we ministers have so many things to do, but we do not know how or when to do them because our time is so wholly occupied with petty details. "While thy servant was busy here and there—he was gone." The average minister spends more time in his automobile than in his study, and the result is that we have so little great and convincing preaching.

### CHURCH BELLS

In the low green country I can hear  
them ringing  
From the lonely tower, to sky as well  
as tree;  
Out to meet the treetops, I can hear  
them singing;  
Lovely tongues of goodness talk to  
you and me.

On the sad blue ocean I can hear  
them donging,  
From the Throne of Gospel to the  
Ship of Souls;  
On the Deck of Courage I can see  
them thronging,  
Drying tears as dirge of ocean tolls.

In the crowded city I can hear them  
chiming,  
Smiting on the buildings; steel is  
turned to sod;  
Breaking on the pavements, law with  
fairness rhyming,  
Singing to the universe. Church  
Bells—Words of God!

—Arthur Frederick Jones.  
New York City.

The third element in the preacher's equipment is his **spiritual life**. If the physical and intellectual factors are important, the spiritual life is absolutely indispensable. The minister moves in the realm of the spiritual. For this purpose he was set apart in his office. He deals with spiritual realities. Spiritual things must be spiritually discerned. Some one has said, "The soul of improvement is the improvement of the soul." It is the heart, not the head, that makes the theologian. The Germans have a good word for pastor—**Seelsorger**—a carer of souls. He is a curate and his chief business is the cure of souls. But before he can care for the souls of other people he must look after his own soul. The soul of the preacher is the thing of primary consideration. Here our training is all too deficient. We train our preachers in many things. We teach them dogmatics, Church history, exegesis and what not. But we too often lack proper training in soul culture. Herein lies the chief reason for a weak and ineffective ministry. We lack passion, fire, unction, conviction; consequently our preaching too often becomes a parody and our ministry mere make-believe.

There is no man in the whole community who is so in danger of gaining the

whole world and losing his own soul as is the preacher. Paul had a constant dread that after he had preached to others he himself might be a castaway. The perils of the preacher are great and grave. His sins are not those of the flesh, but of the spirit. It is seldom that a minister indulges in carnal vices. He is not a thief, not a liar, not a bank-robber. He is guilty of none of the things for which the law puts a man behind iron bars. His sins are more subtle and serpentine. They belong to the spirit rather than to the body. His temptations are those which came to Jesus in the wilderness. He is tempted to turn stones into bread and satisfy his physical wants and comforts. Consequently he may be more concerned about the amount of his salary, about the manse he is to occupy, than about the spiritual life of the people entrusted to him. He is likewise tempted to throw himself from the pinnacle of the temple and make a display of himself before the eyes of the multitude. He too often caters to ostentation and applause, to the praises of men. He is tempted also to fall down and worship the devil to attain spiritual ends. He believes that the end justifies the means. He takes the short cut to spiritual success. He compromises with the world, the flesh and the devil, in order that he may win the kingdoms of the world. He sells his spiritual birthright for a mess of pottage. He uses carnal weapons in a spiritual warfare.

The minister is often tempted to accept **artificiality instead of reality**. Consequently he poses, assumes pious airs and attitudes and for a pretense makes long prayers in the synagogue. He becomes sounding brass and a clanging cymbal. Here is one of his besetting sins. He is constantly dealing with spiritual things, with spiritual realities, but his very familiarity with the same robs him of the sense of their reality. He becomes a machine, a man of rote and of routine. He drifts into formalism, and nothing is more deadening to the spiritual life than to observe the outward form and retain the shell of religion from which the spirit has fled. This hollowness and emptiness expresses itself in the tones of his voice, in his general attitude and bearing, as well as in his heartlessness and apathy for the things of God and for the altar at which he worships.

Another peril is the **substitution of the incidental for the essential** things of his ministry. He makes broad the phylacteries. He tithes mint and anise and cummin, but neglects the weightier matters of the law. He becomes an echo instead of a voice, a puppet instead of a prophet. He makes slipshod preparation and has no message from God that grips his soul and consequently he fails to grip the souls of his people. He has no real sense of his mission and fools away his time on petty details which obscure the real issues of life. He becomes a dawdler, and "like priest like people," his congregation falls into a state of innocuous desuetude.

But the chief peril of the preacher is **self-centeredness**. He is the servant of all but is prone to fall into a state of selfishness which makes him narrow and bigoted and often perverse. Thirty and more years ago I heard Dr. F. B. Meyer on his visit to America. He spoke to a group of ministers on the text from St. Paul to which I have referred, "Lest after I have preached to others I myself might be a castaway." He illustrated his sermon by referring to his fountain pen. He once had a pen which failed to serve him properly. It pleased itself. Sometimes it would let the ink flow too profusely and at other times with-



held it altogether. So he cast it aside into a drawer and procured for himself another pen that served him perfectly. Then he imagined that he heard the old pen speak to him as follows: "Once you bore me upon your heart. There was not a thought in your mind that you did not commit to me, but now you seem to have cast me away." And he replied to the old pen, "You tried to serve yourself and not me and therefore I could no longer use you." The minister who serves himself instead of his Master is in imminent peril of becoming a cast-away. Consequently the minister must look into his own soul and see if there be any wicked way in him. He must cultivate his own spiritual life if he would be an efficient servant of Christ and care for the souls of the people entrusted to him. This he must do:

First, **by prayer.** He is supposed to be an expert in prayer. Other men can get along without prayer, but not he. The prayer life of the preacher must be constant, consistent, continuous. "Behold, he prayeth!" was the insignia by which Paul was to be recognized. We as ministers spend altogether too little time in personal, private prayer. Note how Jesus prefaced every step of His life by prayer. Note how Paul throws into his Epistles one prayer after another. We do not appreciate the influence that prayer has upon the ministry which we perform. Recently

I visited the Novitiate of the Roman Catholic Church, west of Reading, Pa. In that institution they give the preparatory course to the priesthood. In every room there was a kneeling pedestal. How do we furnish the rooms of our students for the ministry? I received a copy of a Manual on Worship from one of the professors of the Mt. Airy Theological Seminary in Philadelphia, in which the author states that in furnishing the Sacristy he would place much emphasis upon the kneeling-stool and be much in prayer before each service. When the Catholic priest is vested for the worship in the sanctuary different attendants lay on him the different parts of his vestments and each attendant breathes a prayer as he thus vests him. "Put on the gospel armor, each piece put on with prayer." Thus, clothed in prayer, the priest comes forth before his people, his face shines with a celestial glow, the unction of God fills his soul and his very words breathe the breath of prayer.

Second, **by cultivating a spirit of love.** Love is of the heart. It is the soul of the soul. It is the great enabling, ennobling, enduring quality of life. Love never fails. Though other things and other methods fail, love always triumphs. Whenever a minister stops loving his people, the time for his departure is at hand. He must love his work, his flock, his community, his

God, his Church. Love atones for almost every other defect. It drives out self and spends itself in service. Nothing is more sensitive in all the world than love. People feel it instinctively and respond automatically. Nothing can ever take its place. "The light of a whole life dies when love is done."

Third, **by cultivating a sense of loyalty.** "Is your heart right with my heart? Then give me thy hand." What is your heart's attitude to the program of the Church? Are you for or against it? Do you stand with or against your brethren in the great task to which they have set their hands? This is vital and essential not only for ministers but for officers and members of the Church. We cannot make progress in the work of the Kingdom unless we cherish the spirit of loyalty on the part of pastors and people.

"Is it well with my soul?" This implies a new adventure for God. It means a new commitment of myself to God and to His work. It involves trust, surrender, consecration. It means a new passion and zeal for God and for His House. It involves a note of conviction on our part. Are we willing to pay the price? Too often we want Pentecost—but without the cost. We can have it only if we will.

"Take my life and let it be  
Consecrated, Lord, to Thee."

## The Principles of William Howard Taft

### II. He Carries American Ideas to the Orient

*"It was a startling change for an average citizen to be taken from a judgeship and sent to preside over the welfare of islands in the antipodes. It was not easy for me to decide in favor of such a change"*

EDWARD H. COTTON

The Treaty of Paris, signed December 10, 1898, declared that the United States should exercise control over Cuba until that island should prove able to govern itself. The treaty ceded outright to the United States Porto Rico, Guam, and the Philippine Islands. Thus America passed at once from an isolated, provincial nation to one with far-flung colonial interests. Victory, and her island possessions, made the United States a world power. But added prestige meant added responsibilities. Possession of the Philippine Islands, ten thousand miles from Washington, inhabited by tribes of savages singularly backward after three centuries of Spanish misrule, excited violent opposition in Congress and throughout the nation. The task of proving the wisdom of their accession, as well as the pacification of the islands, was the chief concern of Mr. McKinley's administration. The fact is worth noting that the intention of the United States in acquiring the islands was altruistic. It is also worth recording that when the archipelago capitulated to the British in 1762, the victors not only took the islands but demanded an indemnity of 4,000,000 pesos. When the United States took the islands in 1898, she actually paid \$7,000,000 for them. At the conclusion of the Spanish-American War, three courses presented themselves in regard to the Philippines; they could be returned to Spanish misrule, handed over to Aguinaldo, the rebel leader, or pass under the supervision of the United States. The United States chose to assume the responsibility.

Admiral Dewey had sailed into Manila Bay, May 1, 1895, and had decisively defeated the Spanish fleet, a defeat that was felt throughout the Archipelago. August 13, General Wesley Merritt, commanding the Americans, took the city of Manila. Meanwhile, Aguinaldo, a bold and skillful Filipino leader, had led an insurrection against Spain. After the Treaty of Paris he transferred his hostility to the Ameri-

cans. So the United States found that it had a formidable rebellion on its hands. Three years' fighting and 60,000 troops were required to defeat the insurgents. Hundreds of engagements, most of them skirmishes, were fought. But when Aguinaldo was captured, March 23, 1901, hostilities were reduced to isolated combats. As rapidly as possible, civil control replaced the military.

Such was the situation when Taft went there, first as chief of the Philippine Commission, and later as civil Governor. The influence of the civil administration under

Taft first began to be felt in September, 1901.

Taft had had a comfortable, profitable position in the law. In view of the record he had made, he was sure to go far. As civil Governor of the Philippines he would have to change, at the age of forty-three, his entire manner of living and thinking. He would have to think in terms of administration rather than of judicial decisions. He would have to remove his family to a tropical land and ask it to endure the privations of a primitive country, the heat and the fever, and the dangers of a territory which as yet had only a medieval civilization. It is doubtful if he would have undertaken the hard and uncertain task if Mr. McKinley, with his singularly persuasive charm, had not presented the call in the light of a patriotic duty, an obligation Taft never had and never would feel that he could ignore.

President McKinley had chosen wisely. He had said to his Secretary of State, William R. Day: "I must have a big, broad man for the head of the Philippine Commission; and he must be strong, faithful, and honest." Well, it looked as if he had secured that sort of Governor. Taft went to the Philippines with two well-defined policies. He would let the Filipinos do the governing, so far as possible, and he would apply those same democratic principles which had succeeded in America. Whether democracy would work in the Far East and in a tropical country was entirely speculative. Many authorities in America and Asia said it wouldn't and couldn't. His policy was simplicity itself. But the application of it was a gigantic task. He must make it work in a territory 115,000 miles square, divided into more than 3,000 islands, great and small, inhabited by 8,000,000 people, either savages or with a heritage of Spanish selfishness and cupidity. Spanish abuse had taught the people hatred for all white peoples, and at first they regarded the American oc-

#### COSMOGONY

(From "Popular Astronomy")

By Leslie C. Beard

God's finger stirred the ether,  
Lo, a universe was born!  
Nor time, nor space, had meaning  
Until God made night and morn.

A light sprang out from darkness,  
Yet the fire-mist had no form  
Till eon followed eon  
And the nebulae were born.

The cosmic clouds contracted  
Under gravitation's pull;  
The stars were formed, and planets,  
And the crescent moon, and full.

The meteors and comets,  
The calcium clouds in space,  
The cosmic dust and novae  
Each had found its ordered place.

One common law eternal  
Pervades all space and time;  
It rules the stars and atoms,  
And its birth is in God's mind.

Hagerstown, Md.



cupation as only another type of tyranny. Roads were few. Public works had fallen into decay. The war had demoralized trade. Taxes were unjustly imposed and generally evaded. Several provinces were still in revolt.

Under act of Congress, the Governor had been given wide discretionary powers. These powers Taft at once made use of. One million dollars was applied to the construction of roads. The Governor was proud of these roads. On a certain occasion he rode out over a newly constructed one on an army mule, and in a letter home to Secretary Root said how much he had enjoyed the ride. Secretary Root replied, "I am glad you enjoyed the ride; but—how is the mule?" Mr. Taft at that time weighed close to 325 pounds.

Three million dollars was spent deepening the channel in Manila Harbor and constructing docks, until the harbor was the equal of any in the Orient. Pursuing his policy of letting the Filipinos govern, Taft selected the ablest natives, placed them on his council, gave them positions of trust in Manila, and sent them to the provinces as *presidentes*. He instituted the Civil Service, thus gathering about him qualified subordinates. One of the greatest benefits ever conferred on the islands was the means taken to promote education. One thousand capable school teachers were imported from the United States and distributed among five hundred towns. In turn, these teachers taught the Filipinos to teach. A normal school was built in Manila, and one hundred of the most promising students were sent to the United States to complete their training. Here was genuine, utilitarian democracy. The Governor readjusted the tax system. The Spaniards had taxed the peasant's plow, and let wines go free. But now property and commodities were taxed according to a system of fairness and utility, with the result that millions of dollars flowed into the exchequer which could be expended on public works benefiting the people. Trade was re-established, also bringing added revenue. A sound currency was founded. Health officials cleaned up the towns, fought cholera, bubonic plague, and a multitude of other tropical diseases. Determined efforts were made to control the rinderpest, that terrible distemper which on occasions carried off eighty per cent of the natives' cattle, on which they depended for transportation, agriculture, and food. Without his cattle the native peasant was ruined.

The islands lay along a vast tract of ocean. To serve this huge territory, the Governor installed a fleet of 120 vessels, each vessel 140 feet long manned by Filipino crews with American commanders. The fleet cost a million dollars, but it was worth it, for it carried the mails regularly, transported troops and civilians, and enforced the law.

But perhaps no single act the Government did pleased the people more than elimination of the color line, sharply drawn by the Spaniards. Taft had determined to try the experiment of a thorough-going democracy in the island. He met the Filipino as he did the white American and the European. He invited him to his Wednesday receptions, and took a Filipino lady in to dinner. Mr. Taft, despite his great size, enjoyed dancing and was remarkably light on his feet. One time, during a visit to Tayabas province, he was seen to take a young Filipino lawyer aside and earnestly consult him. At the reception which followed, Taft confidently took out the Filipino wife of the *presidente* and led her through the complicated rigodon, the Spanish quadrille. He made but one mistake. Later, when asked how he, an American, had managed the difficult steps as well or better than the average native, with a chuckle he produced a paper on which his friend the lawyer had described the dance measure by measure.

Other legislation was promptly and efficiently introduced: a code of law, and courts to enforce it; a bureau of forestry; a constabulary with patrols of Filipinos officered by Americans; a rural free delivery; a department to survey and chart the islands, many of which the Spaniards themselves knew almost nothing about. Finally a census was taken.

As month succeeded month, and idea after idea of democratic government was introduced and found to work, criticism back in America became less violent, and observers in Asia and Europe who had said emphatically that American civilization would fail, when applied to brigands and savages with the tropical temperament, were finding it necessary to reverse their opinions.

But the problem in the Philippines which overshadowed all others—and that was saying a good deal—was the problem of

since the early self-sacrificing days. The priests generally were corrupt, greedy, and lustful. Exhaustive investigations into their conduct by the Roman Catholic Church in the United States revealed lamentable falls from grace and shameful practices. As a result, the Filipinos cordially hated the friars, whatever cassock they wore. This hate had led to the insurrection against Spain which the Americans found when they occupied the islands. The Filipinos refused to pay the rents, arose, massacred some friars, and threw others into prison, often seeking revenge for outraged homes. Taft released the imprisoned monks, but he could not enforce collection of the rents. He studied the problem. It was one of the most formidable in the archipelago. There was no question about it, friar rule in the islands must be eliminated. But how could it be done without offending the powerful Roman Catholic Church in America and Europe? The situation was a delicate one. Finally, Taft carried the case direct to Rome. He went himself, called on Pope Leo XIII at the Vatican, presented the situation, and secured his approval for a sale of the friars' lands. For their property the friars received from the United States \$7,000,000. The lands might readily have been confiscated on the basis of abuse and extortion; but that method would have aroused powerful antagonism. Settlement of that vexing problem not only assured peace to the archipelago, but sent the name of Taft around the earth as a great pacifier and administrator.

Mr. Taft was at his best in pacifying and developing the Philippine Islands. He was in the prime of vigor, confidence, and executive capacity. The time comes in every life when one reaches the peak of usefulness. Mr. Taft reached it from 1900, on through his administration of the Philippines; as Secretary of War administering the Canal Zone; and as Mr. Roosevelt's peace minister to Cuba, Russia, and Japan. From 1900 to 1908, when he was elected President, Mr. Taft did as notable work for America as any living man. Of all his activities during those memorable years, his achievement as pacifier of that turbulent archipelago, and his giving to it a stable, happy government, was most conspicuous and will live the longest. Want of space has prevented us from describing it in detail. But the story will be told some day; and when told, will be seen to have been one of the most notable colonial administrations. He had no precedents to guide him. He was to replace a crude civilization, honeycombed with Spanish graft and cruelty, priest-ridden and demoralized, with a peaceful, progressive, and productive state. He did it—and in the incredibly short space of four years. Of course the reformation was not completed in that short term, but the reforms had taken root, and, given average conditions, would flourish.

It is doubtful if at that time there was an American better qualified to assume the prodigious Philippine responsibility. Taft found the natives bitter enemies; he left them firm friends. A former member of Aguinaldo's cabinet, named Paterno, once a bitter opponent to the American occupation, when it was noised through the islands that Governor Taft had been invited to a seat on the bench of the Supreme Court, and might accept, made an eloquent address, declaring that Mr. Taft had done so much for the islands, and had so much more to do, that he must not leave, and they would not let him leave. Thousands who at first could only speak with hate when Americans were mentioned later became proud of the name, "Taft's little brown brothers." Perhaps it was the Taft personality, as much as executive ability, which worked the miracle. The Filipinos were free to declare that they had never seen the equal of the Taft smile and handshake. His genial manner and friendliness captured the vivid Oriental imagination.

#### PRAYER FROM THE PEW

Let those of us in the pew pray—one with the other.

We do not ask God for blessings which we do not deserve, or beg Him to do things for us that we can and should do for ourselves.

Let us live that on Monday we will be as good as we felt on Sunday, and then keep it up for the remainder of the week.

That will make us better parents, friends, business men and neighbors.

It will guarantee better relations when we deal with each other. Our word will be as good as our bond. It will keep us from saying mean things about others when we are none too good ourselves.

The tongue of gossip will be silenced in the throat of slander. Envy will not take so much of our time. We will stop pitying ourselves and that will give time to pity those who really deserve compassion.

By doing these simple things it will show that we are practicing the Golden Rule instead of merely believing in it as a theory.

As Church people we must show by our lives that our way of living is the best for ourselves and the community.

Example means more than words. Others are watching us. For that reason we should watch ourselves, and the time to start is now.

Let us go to Church tomorrow and get the inspiration that is to be our guide all week.

—Reading (Pa.) Eagle.

the friars' lands. In the year 1565, the Spanish conquistador, Miguel Lopez de Legaspi, fitted out an expedition on the west coast of Mexico consisting of five Augustinian friars and four hundred soldiers and sailors. He sailed to the Philippines and established the first permanent Spanish settlement in the islands, later the city of Cebu. We mention this fact, because it was the friars of that expedition and of subsequent expeditions who really conquered the islands for Spain. That conquest like all the Spanish conquests, was a missionary enterprise. In consequence, the Roman Catholic Church became tremendously strong throughout the archipelago. At the time of the American occupation, the friars, including representatives of four great orders—Franciscans, Augustinians, Dominicans, and Recollects—owned 425,000 acres of the best land in the islands. These rich pastures, orchards, and vineyards they leased to 65,000 tenants at exorbitant rates. In addition, the orders had degenerated sadly



The fame of his good will, honesty, kindness, and justice spread through the islands, and it was so striking a contrast to the Spanish rule of tyranny and bigotry that it excited first wonder and then devotion.

From his first arrival, Taft believed in the earnest desire of the Filipinos to pacify and improve their islands. He assured their leaders that they should have independence as soon as they could prove qualified. He told them—and they believed him—that America had no selfish end to serve, and only wished to keep the islands in the interests of the inhabitants. He sent home the American soldiers as fast as he could. He saved their precious cattle for the Filipinos. He gave them free trade. He introduced a system of education never known before. He did not take their religion away, but allowed it to be taught in the schools. He spent millions of American money to improve roads, erect public works, put down brigandage, construct railroads, dig harbors, and chart coasts. He had, by his vigorous administrative methods and whole-souled personality, overcome the prejudice and hate engendered by the war. He gave them an example of something they never ceased to wonder at—American democracy, justice, efficiency, and integrity.

But Governor Taft had another object in his experiment besides pacifying and organizing the archipelago. He wished to give the world an evidence of what the American method could accomplish when applied to a backward, disorganized, Oriental people, and in doing that revealed the breadth of his mind. In reality, Europe and Asia marveled at the achievement. The American treatment of the Filipino, placing him on a equal basis, recognition

of the rights of the people, the manner in which education, social betterment, and industrial improvement were carried to the islands, the exaltation of an ideal in democracy—all profoundly impressed statesman in Japan, China, and India, as well as in Europe. They had a demonstration that the principles on which the American Commonwealth was founded would work, even if applied to a people surrounded with all the torpor and impediments of a tropical climate.

While Governor of the islands, Mr. Taft was twice offered a place on the bench of the Supreme Court. Such a position was his logical hope, the fulfillment of his legal ambitions. But both times he declined the offer. He had to see the Philippine job through. It was no display of heroics, but honestly spoken, when he said, declining the offer, "I long for a judicial career; but if it must turn on this decision, I am willing to lose it." He could hardly have left his Philippine task half done. That was common sense, and President Roosevelt should have known it when he offered him the honor. Midway of his term he contracted fever, underwent several serious operations, and was invalided home. Rest and proper medical treatment restored him to health, whereupon his physician said to him: "Mr. Taft, you are cured now. But if you return to the tropics we cannot answer for your remaining so." To which the patient replied, "I don't think that service in the Philippines is more dangerous to health or life than service anywhere else; but even if I should die there, I'd go back."

President Roosevelt, speaking of the administration of the islands, said: "No great power has ever managed with such wisdom and disinterestedness the affairs

of a people committed by the accident of war to its hands. . . . Save only in our attitude toward Cuba, I question whether there is a brighter page in the annals of international dealing between strong and weak than the page which tells of our doings in the Philippines."

Mr. Taft not only administered the islands with wisdom, diplomacy, and executive talent, he persisted in the task against personal inconvenience, the seductive invitation to the Supreme Court, disease, violent criticism at home, misunderstanding in the islands, political chicanery, and business greed. We are not sugaring him for what he did; he only did his duty. In reality, the Philippines made Taft. He went there in 1900 known only in the sixth Federal district. He came home in four years a national figure. He was reckoned abroad as one of the greatest Americans, and in the United States began to loom as the man to succeed Roosevelt in the White House. No, there is no need to exalt Taft for what he did as civil Governor, and he would be the first to say so. The office provided him with an unusual opportunity. He had considerable fun, too, straightening out the islands; and he proved there his fitness for a Cabinet office. So Mr. Roosevelt recalled him and made him Secretary of War, and "Colonial Minister." Another chapter in his fortunate and distinctive career was about to open. He was to supervise the construction of the Panama Canal, restore order in Cuba, and quiet mutterings against America in Russia and Japan, all tasks requiring commanding ability. How he did it, the next instalment will relate.

(To be continued)

## Trans-Atlantic Echoes

By HERBERT W. HORWILL

(A new MESSENGER feature of peculiar value, by one of Great Britain's eminent litterateurs)

London, England.—One of the outstanding events of the month in the religious world has been what is known as "the Birmingham Crusade"—a carefully-organized twelve-days' campaign to bring the claims of the Christian religion before the multitude outside the Churches in a city of nearly a million population. This was not an ordinary evangelistic mission. It was an attempt to set before the people of Birmingham the Christian faith in its bearings upon social as well as individual problems. Its watchword was "Christ, the Lord of All Life," and it included in its purview such questions as international and industrial peace. It was carried out under the auspices of the Industrial Christian Fellowship, a Church of England society with which the name of Studdert Kennedy is closely associated. The crusade itself, however, was a united Anglican and Free Church enterprise, with Bishop Woods of Croydon, and Dr. A. Herbert Gray as joint leaders. There were 100 missionaries, fifty of them local and fifty from outside. All these had been studying for several months a common syllabus of teaching which they expounded night after night. Every important civic organization gave hearty support. The Lord Mayor presided at the opening meeting, and the heads of the university, the Chamber of Commerce, and the Trades and Labor Council also took part. Bishop Barnes was chairman of the local committee and addressed some of the meetings—the first time, he confessed, that he had ever spoken in the open air. It was noted, by the way, that he received an enthusiastic—sometimes even a tumultuous—welcome whenever he appeared. Twice the Town Hall was packed with an audience of 3,000, but the campaign was mainly conducted in the 20 open-air pitches, as

well as in local Churches. There was also mid-day services in works and factories, and special gatherings of particular groups; e. g., business men, business girls, doctors and medical students, teachers, actors, musicians (addressed by Martin Shaw), Rotarians, etc. At the various meetings, indoor and outdoor, ample opportunity was given for "heckling." Among the most impressive features were two great "processions of witness" through the streets, led by Salvation Army bands.

The results are not easy to tabulate, but some conclusions may confidently be set down. The crusade has at any rate shown the feasibility of interdenominational co-operation in an evangelistic effort of an instructive type. There was no artificial emotionalism or attempt at conversion by suggestion, but the audiences received what might be described as a liberal education in theology and applied Christian ethics. This steady, orderly and consecutive presentation of the Christian faith led to a new and healthy contact with a large number of non-Churchgoers who would not have been reached by the usual methods. The candor and courage of the campaigners made a great impression. During the closing days the wearing of the Crusaders' badge was found to be a passport to the kindest and most cheery services of all sorts of people. The Birmingham Crusade is only a beginning, but, as one who took part in it declares in the "Christian World," it is "the most hopeful beginning which this generation of Christians has seen."

### Notes and News

The warm tribute paid by the Simon Report to Christian missions has given great pleasure to our missionary societies. Sir John Simon himself visited several

mission hospitals and schools while in India on the work of his Commission. . . . A writer in the "Scots Observer" points out that Miss Amy Johnson's achievement would have been impossible but for foreign missions. It was the pastor of a native Church who sheltered her when she landed at Timor. What if that had still been a cannibal island? . . . The annual meeting of the Conference of British Missionary Societies stressed the need of Christian literature for China and Africa. . . . Dr. A. E. Garvie and Dr. J. Alfred Sharp, the heads of the Federal Council and the National Council respectively of the Evangelical Free Churches, have issued an appeal to Free Churchmen for prayer on behalf of the Lambeth Conference. . . . The blue-book of the Church of Scotland Assembly ran to 1,400 pages. . . . That Assembly has memorialized the government to pass legislation that will make Gretna Green marriages impossible. . . . Any office in the United Free Church of Scotland (Continuing), even that of Moderator of the Assembly, will henceforth be open to women. . . . A few days before the Derby the Bishop of Guildford preached to an open-air congregation of 3,000 on the race course. . . . Dr. F. W. Norwood, minister of the City Temple, has announced the withdrawal of his candidature for Parliament. . . . Dr. Mingana, Keeper of Oriental MSS. at the Rylands Library, has come to the conclusion, from a Syriac MS. in his collection, that the Fourth Gospel is the work not of John the Apostle but of a younger John, and that it was written not at Ephesus but in Bithynia. . . . Dr. Albert G. Mackinnon has adduced striking evidence to show that it was the Geneva Bible that was used by Shakespeare.



## Obiter Dicta

"The command to be perfect," says Principal Selbie, "is surely best interpreted as a command to live the full Christian life. . . . Mrs. Sydney Martineau defines religion as 'the urge within the soul of man toward that which he apprehends as the supreme spirit, and the urge to fit himself for communion with that spirit with the aim of understanding and executing its will.' . . . 'It is a great pity,' remarked Dr. F. Townley Lord, 'that theologians, on the whole, have not been distinguished by their sense of humor. It might have meant a great deal if Augustine or Calvin instead of Bergson could have written an essay on Laughter.' . . . According to Arnold Bennett, the most pregnant mystical exhortation ever written is 'Be still and know that I am God.' . . . 'It has been said,' declared Bishop David, of Liverpool, 'that the task of the early

Church was largely that of persuading people who believed in God to believe in Christ. Our task is largely the opposite, to persuade those who believe in Christ to believe in God. We have not yet made up our minds that God is Christlike and that in Him is no un-Christ-likeness at all."

## New Books in England

In response to a large number of requests Dr. Eric Waterhouse is publishing in book form his radio talks on "Religion in the Light of Psychology" (Mathews). . . . "The Story of Lambeth Palace" (Constable), by Dorothy Gardiner, has an introduction by the late Archbishop Lord Davidson, at whose request it was written. . . . The Oxford University Press will issue in July a volume edited by the Bishop of Chichester and entitled "Documents on Christian Unity," 1920-1930. The 134

documents contained in it will represent the various Christian denominations in all parts of the world. . . . In "The Case for Voluntary Clergy" (Eyre) Roland Allen pleads for an order of "men who earn their living by the work of their hands or their heads in the common market, and serve as clergy without fee or stipend of any kind." . . . "Saint Augustine: a Study in His Personal Religion" (Student Christian Movement), by Dr. Eleanor McDougall, principal of the Women's Christian College, Madras, is of special interest in view of the 1500th anniversary of St. Augustine's death. . . . In "The Rome of Saint Paul" (R.T.S.) Dr. A. G. Mackinnon rebuilds the Eternal City around the story of the great apostle. . . . The Rev. Francis Wrigley, ex-chairman of the Congregational Union, is preparing a "Shorter Bible" on the lines he suggested in his address from the chair two years ago.

## A Letter From London

By HUBERT W. PEET

*(A Rewarding Review of Men and Events Across the Sea)*

## The End of Dr. Mott's Visit

During his two months' visit to the British Isles, Dr. Mott devoted his time chiefly to unhurried meetings with the Mission Boards. His week-ends were spent with carefully selected groups of laymen and opportunity was found for visits to the universities and colleges. Not least amongst the meetings in importance was that with 220 younger clergy and ministers at Swanwick. At the end of his tour Dr. Mott met the Standing Committee of the Conference of British Missionary Societies and gave the impressions he had received during his tour. There were three important matters which required immediate attention. The Boards should foster in every way the growing movement of co-operation and unity. They should take up seriously the question of the better provision of Christian literature in all the mission fields. The Boards should put themselves heartily behind the three great movements—the Five Years' Evangelistic Movement in China, the Kingdom of God Movement in Japan, and the Mass Movement in India. In order to carry out their program they must receive much larger reinforcements from the colleges, they must secure larger lay forces in order to develop a dependable economic base, and they should remember that co-operation is even more necessary at the home base

than on the field. Throughout his visit Dr. Mott rendered very great service by the spiritual message that he brought. He "set missions in a large place and made each of us see our own work as part of a great whole." His summons was not merely to carry on but to make a great advance. Dr. Mott has paid many visits to England. This is certainly one of the longest—if not the longest, and certainly not the least powerful in its after results.

## Bishop's Sermon on the Race Course

In the first week of June the race course at Epsom is a place to which tens of thousands flock. The chief magnet is the Derby, the most famous of all races throughout the year. In order to use the occasion presented by these immense crowds, the Bishop of Guildford preached on Epsom race course to a congregation of 3,000 people. In the enclosure in front of the east stand a temporary altar had been set up with cross and candles. Grouped around were the clergy and choir of Epsom Parish Church, the Croydon Church Army Band, and Church Army evangelists. With the bishop was the Rev. Earle Doring, who is one of the joint managers of the Epsom Grandstand Association. The bishop said that he brought to the racegoers at the beginning of that great public festival a message of the joy and gladness

of Jesus Christ, for Christ, he said, was not a killjoy or a gloomy man. He was a favorite guest at wedding feasts and dinner parties. The joy of life was gained by those who realized we were not here to get but to give. It is interesting to note that open-air religious services will be held at another famous Surrey centre, Newlands Corner, on Sundays in June. The services will be preceded by community singing. Among the preachers will be the Bishop of Guildford and the Archdeacon of Surrey.

## Religious Education Question

A suggested compromise in the threatened resumption of warfare in the sphere of education and religion is suggested in the government memorandum regarding the difficulties created with regard to denominational schools and the extra expense in which they will be involved by the raising of the school age. This is briefly that the government is prepared to contribute towards the cost of the new buildings required in return for the right to further powers in the appointment of teachers. This compromise is suggested as the result of private conversations with leading Anglicans, Roman Catholics and Free Churchmen. These proposals are now being carefully considered by the Churches at large.

## NEWS IN BRIEF

## ALL OUR MISSIONARIES IN CHINA SAFE

A cablegram from our missionaries at Hankow, dated July 4, confirms the report in the daily press that Yochow was invaded by Communist soldiers, who now occupy our Mission property in the city. There is no indication of any destruction of property. All our missionaries are safe. For the present they are staying at the Lutheran Missionary Home in Hankow, Hupeh. The annual Mission meeting was scheduled to be held at Kuling in July. Recent letters contain only encouraging news of the work and of the health of the missionaries. Under present conditions in China it is almost inevitable that occasional interruptions will occur in the work, and it behooves the Church not to be un-

duly alarmed by the same, but to strengthen, uphold, and comfort the missionaries and the Board by prayer and sympathy.

Allen R. Bartholomew, Secretary.

## NOTICE

The following Classical Statistical Reports are still needed by Stated Clerk Stein before the Total Summary can be reported: Sheboygan, Minnesota, Central Hungarian, Western Hungarian, Heidelberg, Lincoln.

Dr. T. F. Herman filled the pulpit of First Church, Easton, Pa., on July 6.

Under the direction of the distinguished singer, Mr. Louis D. Kreidler, a great treat

was given to music lovers in Christ Church, Bath, Pa., Dr. W. U. Helffrich, pastor, on June 29. The chorus choir of 28 rendered several selections, and solo work was done by Mr. Kreidler, Messrs. Edgar Kerr and Noble Rhoda.

"The best recommendation that I can give to the Spiritual Conference is my almost unbroken record of attendance at its meetings during my ministry. I followed it from place to place until it finally settled down permanently at Lancaster; since which time I have missed few, if any, of its annual meetings—and I usually attend from beginning to end. That is my estimate of the value of the conference to me. I cannot afford to miss it. My advice to others is: 'Come and see!'"—C. E. Creitz, D.D.



Rev. John W. Myers has been granted a year's furlough from teaching at Catawba College, Salisbury, N. C., to do graduate work in Religious Education at Union Seminary and Columbia University. He will spend both the summer session and the winter term in New York.

**"The Spiritual Conference has meant to me a week of fine fellowship, and a rare opportunity for freedom of speech."**—**Frederick K. Stamm, minister of Clinton Avenue Congregational Church, Brooklyn, N. Y.**

A group of young people from the First Presbyterian Church of Olney, Phila., Pa., spent several days in Allentown, Pa., as guests of members of St. John's Reformed Church, Rev. A. O. Reiter, pastor. The young people attended a number of services in St. John's Church on Saturday evening and Sunday.

Rev. and Mrs. W. R. Shaffer, of First Church, High Point, N. C., are receiving congratulations on the birth of a son, William Richard, Jr., on June 20. The D. V. B. S. of First Church, held for 2 weeks, gave its closing program at the morning service on June 29. The school was a decided success in every way, 154 were enrolled. Holy Communion will be observed July 13.

The Reformed Reunion of the 3 Classes, Wyoming, East Susquehanna and West Susquehanna, will be held at Island Park, midway between Northumberland and Sunbury, on Wednesday, July 16. The Reunion service will be in the park pavilion at 1.30 P. M., Eastern Standard Time. The address will be given by Prof. George F. Dunkelberger, of Selinsgrove, Pa. Dr. Dunkelberger is an interested elder and layman of the Reformed Church.

**"The Spiritual Conference serves a unique end in the life of the Reformed Church. Of all the activities in our Communion there has been nothing that has so stimulated my thinking, and offered such high privilege of fellowship as the conference at Lancaster."**—**Frank W. Teske, Harrisburg, Pa.**

A Pittsburgh Synod pastor writes: "I feel each time I pick up the 'Messenger' that we have a far better paper than the Reformed Church deserves. Of course, that is the mark of Godliness—to give more than is deserving." We presume that our brother, in referring to the deserts of the Church, is judging by the amount of patronage accorded to the Church paper. Well, in some congregations, a 4-page monthly would presumably be more than sufficient to meet all the requirements!

In Emanuel Church, Allentown, Pa., Rev. W. D. Mathias, pastor, 60 men assembled Tuesday evening, July 1, forming a nucleus for the permanent organization of a Men's Brotherhood next fall. Among the speakers were Clinton A. Groman, former president judge of Lehigh county; F. A. Burkhardt, traffic manager of the Lehigh Valley Transit Co., and Floyd Schick, retiring president of the Men's Brotherhood of Christ Church, Bethlehem. A large delegation of the Bethlehem Brotherhood was present at the meeting.

The evening of June 25 was a very happy occasion for Rev. N. L. Horn and his family when the Zion Church, Baltimore, Md., gave a reception in their honor. Holland E. Miller was toastmaster for the occasion. Rev. R. L. Rupp spoke in the name of the Baltimore Ministerium of the Reformed Church. The various organizations were represented on the program and each brought greetings to the minister and family. Mrs. Horn was presented with a beautiful corsage bouquet of pink roses by the president of the Woman's Guild. A number of the Reformed ministers and their wives were present.

Rev. N. L. Horn was installed as pastor of Zion Church, Baltimore, Md., by the committee on installation of Baltimore-Washington Classis, June 29, at the eve-

ning service. Rev. J. G. Grimmer conducted the service and Rev. R. L. Rupp delivered the sermon. Elder Wm. H. Super stood with the committee during the installation. A number of the ministers of our Reformed Church in Baltimore were present, together with many visitors. The altar flowers furnished by the Brotherhood and the Church School were presented to the minister at the close of the service. Many came forward and offered their congratulations. Holy Communion was celebrated June 29; 3 new members were received.

Dr. Z. A. Yearick preached the sermon at the morning Holy Communion service at St. John's Church, Bethlehem, Pa., Rev. W. D. Mehrling, pastor, June 29. Elder John G. Bechtold assisted at the altar. It was inspiring to note how diligently the people applied themselves to a discouraging situation presented by weather conditions on the nights of the Ice Cream Festival, recently held, and which was so successfully promoted by the committee, of which Mr. W. O. Snyder was chairman. The Bethlehem Band furnished the music again this year, of which Mr. Thomas F. Fritz is the president and manager. Jack Reichenbach and Floyd Heller have successfully completed their first year at college.

**Says our friend, Rev. Robert M. Kern, of Allentown, "One of my greatest regrets is that I shall not be able, because of extended illness, to attend the Spiritual Conference this year. I have been attending ever since I entered the ministry in 1900, and have always found it a source of great pleasure and satisfaction in many ways. I think I have missed but one of the conferences in 30 years, and that was when I was in Europe."**

A D. V. B. S. in Scottdale, Pa., in which 9 Protestant Churches were represented, was conducted under the auspices of the District Sabbath School organization of the city, who employed Rev. A. S. Lenhart, pastor of Trinity Reformed Church, to supervise the school. He was assisted by Mrs. Murtland and Miss Blossom Pahel, Miss Avis Slaughter, teachers in the public schools of the city, and Miss Bodenheimer, student of the Baptist Missionary School of Philadelphia. Enrollment was 132 for the term of 4 weeks. The closing session was held on Thursday afternoon, June 26, in the U. B. Church. The school was considered a great success and the enrollment was double that of last year.



Rev. Carl H. Gramm, D.D.

For twenty years Rev. Carl H. Gramm, D.D., has been an enterprizer in the field of Congregational Organization. At the Spiritual Conference this year he will read a paper on "The Congregation as a Social Organism." Something more than "tried and true" methods may be expected from Dr. Gramm, who has caught the profound implications and the "rule of three" from our growing social consciousness.

The Myerstown, Pa., Church, Rev. David Lockart, pastor, conducted a 4-week D. V. B. S. with an enrollment of 121 and an average attendance of more than 100. The faculty consisted of the pastor as director, 5 paid teachers, all public school teach-

ers, and 1 assistant. The cost of the school was partly met by a special offering in the Sunday School on June 29, when 355 were present and the offering was \$74.09. The average S. S. attendance for the first 6 months of 1930 was 340, a record for the school. Summer Communion was held June 29 when 361 communed; 1 new member was received, 12 children, 7 boys and 5 girls, were baptized. Offerings, \$424. The pastor has been granted a two-months' vacation. The G. M. G. filled 4 Treasure Chests for the Philippines.

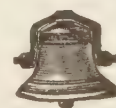
In a crowded Church, with 7 ministers participating in the service, Mr. Paul T. Slinghoff was ordained to the ministry in David's Church, Canal Winchester, Ohio. The devotional service was in charge of Rev. S. P. Mauger, who was ordained to the ministry in this same congregation 56 years ago. The sermon was preached by Rev. Charles H. Slinghoff, of Richland, Pa., father of the candidate. The ordination proper was in charge of Rev. E. Bruce Jacobs, and the installation service was led by Rev. E. C. Burkhardt, representing Central Ohio Classis. Others participating in the services were Rev. S. L. Runkle, S. Ream and E. D. Ewing. Members of the congregation are very much enthused over their new pastor.

In the Blue Knob Charge, Pavia, Pa., Rev. W. H. Miller, pastor, Children's Day services were held. On June 21, the annual Memorial service was held at the monument of the Cox children, who were lost in the Allegheny Mountains about 74 years ago. Rev. V. D. Grubb, of Juniata, was the principal speaker. Elder Samuel Dibert told the story of the search for the children, and the story of his father, who found the bodies of the children through a dream. Rev. S. W. Ickes recited a poem, embodying the story, composed by Prof. A. E. Wagner, a brother-in-law of Rev. Mr. Miller. Three aged sisters and a brother, and the Pavia Male Quartet rendered special music.

The program of the Spiritual Conference says, "the 'Contacts' are designed to relate the solitary mountain top to the thronged plain." These contacts are in the form of literature which will set forth the work of a variety of agencies, some of which are important though little known. Each member of the conference will receive such a packet. Because this is the Fortieth Anniversary a story of the Beginnings of the Spiritual Conference will be included. The "Contacts" are being collected and collated by Rev. Charles E. Roth, Litt.D. His activity in Social Welfare Agencies of Pennsylvania and his wide acquaintance with Service Club Executives and others throughout the Nation assure the value of this new avenue to Spiritual Conference.

Pikeland Reformed Church will celebrate Old Home Day on Sunday, July 20. The services this year will be in celebration of the centennial of the ordination and installation of Rev. Jesse B. Knipe. "Father" Knipe served this, his first and only charge, for 52 years (1830-1882), during which time he also established St. Paul's and St. Matthew's congregations. The speakers are Mrs. Mary Lewis Shedd, missionary to Urumia, Persia, in the morning, and the Rev. Charles B. Alspach,

## CHURCH FURNISHINGS



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superintendent of Berger Memorial Home, Wyncote, Pa., in the afternoon. The pastor, Rev. Lloyd M. Knoll, of R. D. 3, Phoenixville, Pa., is very anxious to hear from any persons who may know anything connected with the life and service of the Rev. Mr. Knipe.

In St. Vincent's Church, Spring City, Pa., Rev. J. G. Kerschner, pastor, the largest communions in the present pastorate were held Easter and June 28. The congregation met its Apportionment in full on Dec. 31 and is ready with half of its benevolent obligation July 1. Mothers' Day was fittingly observed with the Emergency Society in charge. Offering for the Berger Memorial Home. Two surprises were recently given to 2 faithful members of the congregation. Supt. John Fryer celebrated his birthday June 16 and the members of the S. S. presented him with a useful gift. A "Bon Voyage" party and shower was given for Miss Carrie M. Kerschner on Tuesday, June 23, by the Mite and Emergency Societies. The Missionary Society presented her with a "My Trip Abroad" Diary. The minister and his wife will have their vacation in August.

The Collegeville Summer Assembly for Christian Workers of all denominations has announced an unusually attractive program for its 23rd year. Mark down the dates: Aug. 4-10. Rev. William J. Shergold, of London, will be at the Assembly for the third time. Rev. Arthur Howard, of Liverpool, a native of Australia, and a son of Dr. Henry Howard of the Fifth Avenue Presbyterian Church, New York, will be one of the speakers. Prof. J. M. Shaw of Queen's Theological College, Kingston, Canada, who has long been sought for the Assembly, will be on the faculty this year, and Dr. Charles R. Zahniser, now one of the secretaries of the Federal Council of Churches, and lecturer at Boston University, will conduct conferences and lecture each morning of the Assembly. The preacher on Assembly Sunday will be Dr. Charles E. Creitz, of Reading. The music will again be in charge of Raymond E. Wilhelm, of Spring City. For further information address Dr. Calvin D. Yost, Secretary, Collegeville, Pa.

Mr. John N. Lawfer, of Allentown, Pa., passed away suddenly on July 1, at the age of 70 years. To thousands of Lehigh countians and many of our Church folk the passing of one of Allentown's pioneers in the merchandising field will come as a great shock. Always of robust health, Mr. Lawfer was about his drapery and awning business as usual. He arrived home for his dinner shortly before 7 o'clock and complained feeling fatigued because of the heat of the day. Later in the evening the family physician was called. The heat of the day, coupled with his age, had been too much for the heart of the man who had been active throughout his life and had known no illness. Before his son-in-law and daughter, Mr. and Mrs. Roland Roop, out for the evening, could be summoned, he had passed away. He was an active member of the Board of Trustees of Bethany Orphans' Home, at Womelsdorf, Pa. He was also a member of the Board of Trustees of the Phoebe Old Folks' Home of Allentown, and one of the most useful members.

One of our friendly correspondents from Bradford, Pa., send us a clipping from a Philadelphia paper of June 30 with this comment: "This seems to be conclusive evidence that the Reformed Church folks are about the busiest Church crowd in the Keystone State in this warm weather." Within a brief compass the paper contains the following interesting news items: "Dr. John C. Bowman, of Lancaster, preached the dedicatory sermon June 29 when the new Mausdale Reformed Church, Danville, Pa., Rev. Clark W. Heller, pastor, replacing a structure destroyed by fire, was dedicated." "The cornerstone of the new \$100,000 Gothic Church which Bethany Reformed Church of Bethlehem is

building, was laid June 29. Rev. H. I. Crow, the pastor, conducted the service and Dr. A. S. Meek gave the address." "St. Andrew's Reformed congregation, of Allentown, on June 29 celebrated the 30th anniversary of its founding as well as the 30th anniversary of the pastorate of Rev. Robert M. Kern, who organized and built up this large congregation."



Rev. L. E. Bair, D.D.

"The Maladjusted Church Member" is the subject of a paper to be presented by Rev. Lawrence E. Bair, D.D., at the Spiritual Conference (July 28 to Aug. 1). Dr. Bair's treatment will be a delight to those who revel in the achievement of the scientific laboratory as well as to those whose clinics are the shop, the school, the home, the bridge party and the Rotary Club.

**Notice to Our Readers.** W. C. Cox & Co., Federal Reserve Bank Building, Chicago, Ill., has sent us the following request: "In connection with our search for heirs to an estate, we are trying to locate relatives of a Hettie Fry or Margaret Freigh, who was born in Pennsylvania about 1818 and is said to have died in 1859, after marrying a man named William Moorhead. She had a number of children, among them William, James and Robert, all of whom were baptized on Aug. 15, 1847, by one Rev. I. Steckle, according to a record in an old family Bible. It seems that the family were members of the Reformed Church. Any relatives or friends of the family who know where relatives may be found are asked to get in touch at once with Cox & Co. It would also help if they could ascertain with what Church the Rev. Mr. Steckle was connected in 1847."



Rev. Edgar F. Hoffmeier, D.D.

Rev. Edgar F. Hoffmeier, D.D., brings to the Spiritual Conference the fine cultural tradition of the Reformed Church. He may be relied upon for a passionate dispassionateness in the paper he will read on the crucial theme, "Humanism's New Claim."

The Wapwallopen Charge of Wyoming Classis, after being vacant for almost a year, secured a pastor by the ordination

and installation of Charles Llewellyn Hahn, licentiate of East Penna. Classis. Rev. Mr. Hahn has his residence at Nazareth, Pa. The services were held in the Reformed Church at Hobbie, Pa., on June 29, at 10 o'clock, it being the central congregation of the Charge. Large delegations from the 5 congregations were present. The committee appointed by Classis consisted of the Revs. S. E. Stofflett, D.D., of Hazleton, and D. W. Kerr and John K. Adams, of Bloomsburg. Rev. Dr. Stofflett delivered the charge to the pastor, and Rev. Mr. Kerr to the people. Rev. Mr. Adams assisted in the services. After the service, the officers of the congregations came forward to the chancel and welcomed the new pastor and his family into their midst. Rev. Mr. Hahn moved into the parsonage situated at Wapwallopen on Thursday, July 3. The pastor begins his work under very favorable circumstances. The Wapwallopen Charge is considered a fine rural field with a good and loyal membership. The charge has paid its Apportionment for the last 5 years in full.

In Baltimore, Md., 3 meetings held on the last 3 Sunday evenings during the month of June deserve special mention. June 15, Union service of Baltimore Reformed Churches; June 22, installation of Rev. J. H. Jeffries in St. Paul's Church; June 29, installation of Rev. N. L. Horn in Zion Church. Special mention should be made of these services not to single out any particular Church or minister; not to note the installation of two new ministers in the Baltimore Reformed group, but because of the fact that they have been the means of creating a sentiment for greater co-operative effort among the Reformed Churches of Baltimore. Already the matter of a big after-summer union rally is being considered. Splendid results are reported for the Union meeting June 15. Ministers and their respective congregations were invited to the installation services mentioned above. Many ministers and some representation from their congregations were present and both installation services were very impressive. The development of this co-operative spirit among the Reformed Churches of Baltimore will mean much for the future in our denominational work in this city.

Karmel Church, Phila., Pa., Rev. W. G. Weiss, pastor, on June 15 celebrated the 25th anniversary of its founding with an elaborate celebration. Rev. R. J. Buttinghausen, of Bloomfield, N. J., preached the anniversary sermon and in the evening Rev. Karl Wetstone, of Bethany Temple Presbyterian Church, Phila., was the preacher. Rev. George Muller, of Lawrence, Mass., was the first pastor, remaining a year. On May 15, 1907, the present pastor was called to this charge. The cornerstone was laid on Nov. 13, 1910, and the Church was dedicated May 15, 1911. The Church organ was dedicated May 12, 1912. Mortgage on the property was burned Nov. 19, 1923. Ground was broken for a \$50,000 Educational and Sunday School building on Mar. 16, 1930; the cornerstone was laid April 25, 1930. The membership has grown from 11 in 1905 to 540 at the present time. The Consistory is composed of Frank Hoffman, Sr., Herman Seidel, Frank Waggoner, Harry Werner, Walter Goers, Arthur Jacobs, Sr., Elmer Schaffer, Robert Kerr, Charles Hoffman, E. Morre, Samuel Simpkins and the pastor. The Building Committee consists of Frank Hoffman, Sr., Arthur Jacobs, Sr., Elmer Schaffer, Robert Kerr and E. Morre.

On the evening of Thursday, June 26, a beautiful reception was held for Rev. A. A. Welsh in Zion's Church, Ashland, Pa. Rev. Mr. Welsh, a 1930 graduate of the Reformed Seminary at Lancaster, was elected to this pastorate early in January of this year. Social functions of one nature and another have attended him ever since the beginning of the New Year by the various organizations and individuals of the Church. He has been received with



characteristic Ashland and Reformed hospitality everywhere. But the crowning favor yet accorded him was this Church reception which filled the entire building to overflowing. The reception committee comprising representatives from all organizations of the Church headed the receiving line, while the pastor and his future bride received at the farther end. Music from the organ, voice, and the Church School orchestra filled the corridors during the early evening but gave way as time wore on to informal chatting and mutual interchange of expressions of Christian fellowship. The most beautiful spot of the evening was reached when the primary department, of which the pastor is exceedingly fond, presented him with a basket of flowers hallowed with baby's breath. As the evening drew to a close, refreshments were served and a good fellowship expressed in a lighter vein was pleasantly enjoyed.

Special attention was given the 1900th anniversary of Pentecost in the Glade Charge, Walkersville, Md., Rev. F. A. Rosenberger, pastor. The pastor followed the suggested sermon themes of the Federal Council of Churches prior to Whitsunday, and on that day 3 young people were received by confirmation into the fellowship of the St. John's congregation, Woodsboro, Md. Children's Day has been very appropriately observed. The auditoriums of both Churches were filled to their capacity on both occasions; offerings for the Hoffman Orphanage, Littlestown, Pa. The Churches of the charge have both joined in the sponsoring and conducting of Community D. V. B. S. in their respective towns, over a two-week period. The Community Bible School is something new for Walkersville, but this year marks the 4th annual for the school at Woodsboro. The enrollment at both schools was about 75. On the faculty of the Walkersville D. V. B. S. Glade Church was represented by Miss Beattie Stauffer; while on the faculty of the D. V. B. S. at Woodsboro were Mrs. Steiner Cramer and Miss Mabel Smith. A playlet, "A Piece of Thornbush" by Marguerite Strack Fischer, was presented at the spring public meetings of the W. M. S. of both congregations, by the following members of the Glade W. M. S.: Mrs. Frank Cramer, Miss Teresa Jamison, Mrs. Franklin Cramer and Mrs. F. A. Rosenberger. The W. M. S. and the G. M. G. of the Glade Church each filled and sent a Friendship Treasure Chest to the children of the Philippines as a token of their freindship and good will. The Ladies Guild has recently had a goodly amount of greens and shrubbery planted in the front lawn of the Church and surrounding the parsonage. This improvement presents a very beautiful appearance.

In Grace Church, Sharpsville, Pa., Rev. G. P. Fisher, pastor, Community Memorial services were held the evening of June 25. The Church was beautifully decorated and the largest audience at such a service for years crowded the auditorium into the corners and vestibules. A splendid and appropriate program, praiseworthy rendered in every detail, was arranged by the pastor. All the pastors belonging to the local Ministerial Association, took part in the program. The pastor of the United Brethren Church preached a fine and appropriate sermon. Grace Choir rendered two appropriate selections. A quartet from the Legion Chorus presented two special numbers. The service was pronounced by many the largest and best in many years. Services and messages preparatory to the Anniversary of Pentecost were presented during May. Pentecost was observed on June 8, with confirmation and Holy Communion in the morning and in the evening. The services were well attended. Children's Day was observed June 15 in the morning. The beautiful and splendid program by the Board of Education was used and rendered with credit to all who shared in it. Much is to be attributed to the co-

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operation of parents, children, teachers and leaders. The different departments rendered their exercises splendidly. The Cradle Roll department made a fine showing; 22 infants are enrolled. Those present received rose buds. Seven children were brought to the altar and consecrated in baptism to Him who said, "Suffer them to come unto Me, for of such is the Kingdom of Heaven." The pastor is still preaching Pentecostal messages.

The fall, winter, and spring work in Trinity Church, Akron, O., Rev. G. N. Smith, pastor, has been carried forward with a good deal of interest. In the fall of the year the minister observed the 5th anniversary of his present pastorate. During the 5 years the Church was relocated, a new site purchased, the old Church sold, and a very fine modern plant erected, and dedicated on March 3, 1929, at a total cost of \$318,000. A resume of the receipts for the Church during this time showed a total income of \$228,000, including a sale of real estate amounting to approximately \$40,000, leaving a total of \$188,000 as the contribution from all sources for this time. Christmas was fittingly observed with a number of special services and a fine spirit prevailed. On March 2, 1930, the first anniversary of the dedication of the new edifice was observed. Dr. Henry Gekeler, editor of the "Christian World," and Dr. D. W. Ebbert took part in the morning service, Dr. Gekeler preaching the sermon. Easter this year was very beautifully observed with 4 services for the day, an early dawn service at 6.30, the Church School with special features at 9.15, the morning worship at 10.30 with a large communion. The services during Holy Week were helpful, the ingathering was good. One of the most impressive features in the Easter morning service was the presence of a large number of parents presenting their children in Holy Baptism. June was a very significant month for Trinity. Pentecost on the 8th, with a deeply spiritual service in the morning, and a large number of the membership communing. On the 15th, Children's Day was observed throughout the several schools and at the Church service, a number of the departments having special pageants. It is a great delight to visit the department of the School. The Church had a delightful visit from Mrs. Anna Miller, field worker for the Ohio Synod, on Sunday, June 1. On June 22 was observed the third anniversary of Launching Day. Launching Day in Trinity was the opening of the campaign for the financing of our new project back in 1927. At that time the Church set as its goal the raising of \$100,000 in cash and pledges from Sunday to Sunday. And several weeks later when the final report was made they had the joy of reporting \$143,000. This Sunday the membership laid by a very fine offering to apply on the building indebtedness. During the summer months the congregation is again uniting with the North Hill Churches in Union Vesper services. On June 22 and 30, and during July the services are being held on the south lawn of the Church. The aim at Trinity this year is "No summer slump for our Church."

### A HOUSE PARTY WITH A PURPOSE

Philadelphia Reformed Church young people are looking forward to an unusual occasion which they themselves have planned and promoted under the direction of the Young People's Department. This is a week-end House Party at Camp Mensch Mill, Sept. 12 to 14, arranged for young

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people who are unable, because of summer employment, or other reasons, to attend the training camps during August. The program is planned especially for older young people 18 to 30 years old and will include group discussion of religious problems of young people, conferences in Young People's Society and Sunday School methods, worship services and inspirational messages with plenty of opportunity for outdoor recreation and fellowship. Leaders will include Revs. Morris Robinson, Purd E. Deitz and Fred D. Wentzel, Edward Riddington, Catherine Miller Balm and others. Since auto parties will be arranged from all the Philadelphia Churches the cost of the week-end will be very small and its value to the young people and to the Philadelphia Churches is expected to be tremendous.

### BETHANY ORPHANS' HOME

Henry E. Gebhard, Superintendent

Again a shadow of gloom spread over the Bethany family when we were inform-

### THE RIVER OF GOD

By ARTHUR MULFORD BAKER

Editor of Publications, American Sunday School Union

"The River of God" is a good book very carefully done."—Wm. H. Leach.

This book gets at the spiritual force back of religious systems and ethical codes. It charts the spiritual channels that flow freely through the River of God. It shows how this power may be harnessed and transmitted into life abundant and life triumphant.

A great section of the book shows that love is the powerful unifying and creative force in the world and that all lesser standards fall. Another enlightening section deals with the accumulative religious experiences of peoples down through the century, and how certain spiritual forces have been discovered.

Dr. Baker's study promotes the chief objectives of life, develops true social ideals, and captures the readers with its challenges to tie up with life's great sustaining powers by lives of usefulness and purpose.

#### Chapters

##### Introduction:

- I. Difficulties.
- II. Encouragements.
- III. The Law of Continuity.
- IV. Christ the Center of Christianity.
- V. Spiritual Force in History.
- VI. Spiritual Force in Social Groups.
- VII. Authority for Religion and Ethics.
- VIII. The Individual the Spiritual Unit.
- IX. Love a Unifying Force.

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OF THE REFORMED CHURCH  
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1505 RACE STREET, PHILA., PA.



ed of the sudden death of one of the members of our Board of Managers, John N. Lawfer, of Allentown. For many years Mr. Lawfer has served as a member of the Board of Managers. He had phoned that he would make a visit to the Home but instead of his visit we received the sad news of his death. The Board of Managers acted as honorary pallbearers at his funeral which was held on Saturday, July 5.

The children of the Home have been very active cultivating the crops and picking huckleberries on the mountain.

In organizing the boys for recreation it has been necessary to have them divided into small groups which meet one hour at a time during the afternoon until proper leadership is developed. We find the boys are responding very nicely and already we see the group spirit developing as against the individualistic spirit which has been so dominant in their life. We hope that time will make possible a similar work among the girls.

The regular picnic treat for the 4th of July was brought to the Home by George

Rader, Reading, and the Burdans added the desert. The 4th of July was spent with a fine program of sports during the afternoon and evening. The children entered most heartily into all of them.

The State Department of Public Instruction sent a man to Bethany to make a study of our school problems and to make suggestions as to how to handle them. There are many problems that the Board of Managers must face at their quarterly meeting, but we shall tell you more about them next week.

## HOME AND YOUNG FOLKS

### QUEER ANIMALS

#### The Vampire Bat

Probably more superstition exists about bats than any other furred animals, and many have been accused of "vamping." There are no true vampires—only in America, although in Australia there is what is known as the Australian False Vampire (*Macroderma gigas*), which is accused of the unpleasant habit, namely, through lack of upper incisor teeth it is said to be adapted to blood sucking.

The real vampires of South America, however, possess large razor edged upper incisors for shaving the victim's skin till blood flows, and simple tube-like stomachs, so the blood is readily absorbed.

Explorers in South America have had their face, limbs, and feet punctured, and been weakened by loss of blood owing to the blood sucking of true vampires.

#### Ghost Sharks

In fairly deep water off the Australian coasts, the trawlers sometimes bring to light queer creatures. These are aptly named Ghost Sharks (*Chimera ogilbyi*), for their goggle eyes, small mouths, and whip-like tails give them a grotesque appearance. True sharks have five or more gill-slits, but Ghost Sharks have only one, just in front of their large pectoral fins.

The male is characterized by the possession of a curious hooked horn on his forehead, and a pair of long "claspers" trailing behind and beneath his body. The female lays long brown leathery-shelled eggs. In place of teeth, Ghost Sharks have bony grinders for smashing the small animals upon which they feed, so that they are quite harmless to man. A fine specimen of a Ghost Shark has recently been added to the Fish Gallery of the Australian Museum in Sydney.

P. B. Prior.

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### BIRDS' NESTS

**Text:** Deuteronomy 22:6, 7, "If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the mother-bird sitting upon the young, or upon the eggs, thou shalt not take the mother-bird with the young; thou shalt surely let the mother-bird go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days."

The Bible is a wonderful book. It takes note of little things as well as great things. One would think the Bible would not take note of such creatures as birds, and much less of their nests. But the Bible makes frequent reference to birds,

and in our text it also speaks of their nests.

In the 84th Psalm we read:

"Yea, the sparrow hath found her a house,  
And the swallow a nest for herself,  
where she may lay her young,  
Even thine altars, O Jehovah, of hosts,  
My King, and my God."

Jesus says, "Are not two sparrows sold for a penny? and not one of them shall fall to the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."

Again, He Says, "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?"

Jesus means to say that if our heavenly Father is so thoughtful and careful of the birds and their safety, how much more He cares for you and me, who are His children.

Of our text the rabbis used to say:

"This is the least among the commandments of Moses." It is true, the commandment is about a little thing, a bird's nest, but this does not make the commandment little. The most wonderful thing about this commandment is the reward that is promised to him who observes it. The reward is a double promise: "that it may be well with thee, and that thou mayest prolong thy days." The two greatest blessings the Jews knew, long life and prosperity, are to be granted to those who keep this commandment.

For some weeks the birds have been busy building their nests, laying their eggs, and hatching their young. Birds build nests almost anywhere—in trees, in bushes, in chimneys, on housetops, on the ground, and elsewhere. What wonderful builders they are! Some weave twigs together; others peek holes in the trees; others, like the oriole, weave hanging nests; some make their houses of mud; and others, like the humming bird, make them of the softest down. Sometimes the birds work long and hard to build their nest, which may be so quickly and so thoughtlessly destroyed.

It seems that some boys take delight in robbing and spoiling birds' nests, for no other reason than mere devilishness. But since so many boys and girls are members of Boy Scout and Girl Scout troops, and the Camp Fire Girls, they learn to respect the rights of innocent creatures and are taught to protect them rather than to injure them.

If any of them have formed the hobby of collecting birds' eggs or birds' nests, they will be as careful about it as they possibly can. If they want a specimen egg, they will take only one out of the nest and leave the rest with the mother bird, and will in no case take any young birds from their nest.

If any of them make collections of nests,

they wait until the breeding season is over and until the nests are no longer used by the birds. No true Scout or Camp Fire Girl would take a bird's nest merely for the sake of taking it or to destroy it. They have too much consideration for the labor which the birds bestowed upon the nest in building it.

Most of the birds are very watchful over their young and will not let any harm come to them without first doing all they can to save them. The other day a boy picked up a baby robin which had fallen on the sidewalk. He carried it in his hands a short distance, but both parents made a great deal of noise, screaming with all their might, as they followed on the trees and housetops nearby. At last the boy placed the little bird on a tree and I hope the parent birds got it to a place of safety.

Some birds use shrewd devices to lure people away from their nests. The English lapwing, a bird somewhat on the order of our plover, is very shrewd in this way. When any one gets near the nest, which is generally found in a hollow by the side of a marsh, the mother bird is generally so frightened that she flies away. But the father lapwing gradually moves farther and farther away from the nest and does all kinds of stunts to draw the intruder away from the nest. He turns a number of somersaults and does other tricks, which so interest the onlooker that he forgets about the nest and the precious eggs, which is the bird's great object.

At best it is a cruel and cowardly thing to rob birds' nests. It is sad to think of a poor mother bird coming back to her nest and finding it empty, all her little ones gone. While it seems that our text allows persons to take the young birds away from the mother bird, but they are not to take the mother bird; yet it seems to me that in the light of our Savior's teaching we ought not to take the young away from the mother at all. We are living on a higher plane than did the people to whom the book of Deuteronomy was written.

Our text brings the law of God into the little things of life. And that is just where we most need it, and are most apt to forget it. Most of us have to do with many little things and with few big ones; but if we keep the law of God with reference to little things we will know what to do when dealing with greater things. This law teaches us that there is a right and a wrong way of doing even little things. You know that in Jesus' parable of the talents, He makes the master say to each of his faithful servants: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."

Birds are a great help and joy to mankind. They destroy many insects that would injure crops and fruit, and in this way increase our health and comfort. And who can tell how many a heart has been



gladdened by the song of a bird? Their songs seem to show their gladness and thankfulness for God's and man's kindness to them. I will quote the verses of George Macdonald, which shows what the song of a bird did for the heart of a man:

"A brown bird sang on a blossomy tree,  
Sang in the moonshine, merrily,  
Three little songs, one, two, and three,  
A song for his wife, for himself, and me.

"He sang for his wife, sang low, sang high,  
Filling the moonlight that filled the sky;  
'Thee, thee, I love thee, heart alive!  
'Thee, thee, thee, and thy round eggs five!'"

"He sang to himself, 'What shall I do  
With this life that thrills me through and through!  
Glad is so glad that it turns to ache!  
Out with it, song, or my heart will break!'"

"He sang to me, 'Man, do not fear  
Though the moon goes down and the dark is near;  
Listen my song and rest thine eyes;  
Let the moon go down that the sun may rise!'"

"I folded me up in the heart of his tune,  
And fell asleep with the sinking moon;  
I woke with the day's first golden gleam,  
And, lo, I had dreamed a precious dream!"

### TIME, THE PRICELESS GIFT and HOW, AS A CHRISTIAN STEWARD, I SPEND THAT TIME

(First Prize, Group D)

By Sara E. Rutman, Catasauqua, Pa.

TIME—what a mysterious, yet ever fascinating commodity! If we were to search the universe, we would not find its parallel anywhere. Time may be compared to money, but it comes out first in the comparison. With time, you can gain money, but so very fleeting is time that not even with millions of dollars, can you garner for yourself any extra moments. Time is indeed valuable.

No one of us knows just how many days will fall to his lot. The Creator lets that decision in his own care. "The good die young" is an old adage that does not ring true at all times. A great many of our venerable people are living lives of service to their Maker. But however our lives are cast, they are to be made use of.

Tomorrow there will be twenty-four new hours given to each one of us. Think of it—24 fresh unstained hours to deal with as we may choose. These hours have not been much used, not handled from one person to the next, as is the money that we exchange hundreds of times. Each one of us is given a perfect block of twenty-four units with which to shape a memorial to ourselves. Who would knowingly mar such perfect material? And then, wonderful to relate, we are given the same quantity of this perfect material on the next day! If we have failed to do as we might have with the first gift, we may cast that aside and try anew. Surely after such marvelous gifts, 365 times a year, we should soon be able to make out of each day a treasure worth while laying up in heaven.

But, sad to relate, too many of us—not only in this generation—have taken time lightly—used it or wasted it, as our fancy bade us. Take your Bible and read how the prophets and apostles tried to make people see that they wasted time in gossip, in sleep beyond what was necessary to rest their bodies, in worldly pleasures, in sinful leaving, in disobedience. Then after that background, study the living of today and discover the terrible loss of time credited to us. Our modern business world spends millions of dollars employing experts who study industry to try to eliminate wastes of all kinds—and then both the experts and the business men themselves, use up a great deal of price-

less time in clubs, in card games, in feasting, in reading scrappy newspapers—in countless ways.

As a Christian Steward, it is my duty to make use of whatever is entrusted to me, whether that be time, talent, or money. Just as the faithful steward multiplies his talent, so he must increase his time, if that is possible. Consider how the widow of Zarepath prepared food for herself, her son and Elijah—day after day—from flour and oil sufficient for only one meal. God will perform the same miracle for us with our twenty-four hours, if we use them aright. The busy man is the one who can manage to squeeze in one more duty. Less burdened people cannot because they know not how to budget their time.

Let me sift out of a day the time required for sleep, meals and work. (We certainly owe to God the hours for all these, especially the first two. We cannot expect to do anything for God's glory if we cannot properly care for our physical needs. And God expects each one of us to engage in some livelihood, being of service to ourselves and to mankind, in such labor.) This leaves us at least six hours in which to indulge in recreation of some sort.

That word recreation has come to mean merely idle play to the vast majority of people, whereas, the real meaning of it is a change—of atmosphere, of mind, of occupation. And so in the six hours I have left of my day, I try to do things which will enrich and broaden my life, and through me, the lives of others. I am sure that six hours a day spent in this way by every human being would uplift our world far beyond comprehension.

Now as to these broadening and enriching forces, one of the first is prayer. "A little prayer each morning, a little prayer each night," helps to keep me happy and does much to give me a cheerful outlook on the world. We cannot begin to estimate its far-reaching results. Even during the day at times, my thoughts may turn to God for help and comfort. I heard the president of the State Christian Endeavor tell that he and four of his associates had several minutes of prayer while waiting for one of the world series baseball games to begin. Whenever and wherever we will give our thoughts and wills to God, He is ready to listen and to give counsel.

Reading does much to enlarge one's sympathy and broaden our vision. There are many sources, however, from which I may choose my reading material. Let me select those books and papers which will mean most in the cultivation of mind and soul. Arnold Bennett asks that we read not merely novels, but thought-provoking books and articles. He sets the time for such reading at about five hours a week. If there be any time for further reading, then we may put in the novels and lighter reading.

Meditation should make up part of every one's day. If we read the right sort of books, the thoughts in them will provide the subject for much after thought. Going to and from work—walking or riding—we can make ourselves concentrate. It will be good training for our minds as well as inspiration for our lives. Instead of gazing aimlessly around while waiting—as we do so often in every day—let us use this time to plan our day's program or something which will be so much better for a carefully thought-out plan.

It is well to allow a little time in my day, or week for visiting friends and sick people. If this time be spent in pure, clean conversation, it is a Godsend to all concerned.

Some time should be allotted to exercise—for without it my body cannot properly function and all other plans for the good uses of time may fail. In each day I probably need an hour of walking, tennis, basketball, swimming, and the like. In such preoccupation my mind and spirit is refreshed for future responsibilities.

There may be some special service that I can render to God through the medium of my Church—a prayer meeting to attend, a committee meeting to prepare for coming events, missionary programs, Church suppers, canvasses for financial aid—these are given my most earnest support and first consideration.

Allowing a liberal portion of time to each of these I still have part of my six hours to use for the many little things that I just must do—letter writing, shopping, concerts or the theatre, social gatherings, sewing and the other arts. It is the amount of time that I give to these lesser things, that shows my good judgment and inclination to be a Christian Steward.

Let us take heed to Ecclesiastes:

"To every thing there is a season, and a time to every purpose under the heaven:

"A time to be born, and a time to die, a time to plant, and a time to pluck up that which is planted;

"A time to kill and a time to heal; a time to break down, and a time to build up;

"A time to weep, and a time to laugh; a time to mourn, and a time to dance;

"A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

"A time to get, and a time to lose; a time to keep, and a time to cast away;

"A time to rend, and a time to sew; a time to keep silence and a time to speak;

"A time to love and a time to hate; a time of war, and a time of peace."

The Sabbath Day—the whole of it belongs to God. Whatever He wills me to do on that day, that I should do unless prevented by some reason that I can conscientiously give to my Master. We, who can teach in His Sabbath Schools should offer our services, and do our utmost to influence lives. All of us can attend services and enter into them as heartily as the real Christian will. The remaining hours of a Sunday can well be used in quiet rest, solitude, or Bible reading.

As each day dawns, may we greet it with gladness in our hearts, singing:

"Another day is dawning!  
Dear Master, let it be  
Another day of service,  
Another day for Thee."

## HOME EDUCATION

"The Child's First School is the Family"  
—Froebel

### BEING A STEPMOTHER

As Told by My Chum  
Cora M. Silvins

When I married Joe Stutzman I was pitted by all my friends, not because of Joe, but because of his "unruly" son. I felt sure that no one understood him. I knew that his father did not. I was aware that the aunt with whom the two had boarded did not. I did not understand him myself, but I intended to do the best I could. Of course the only way to succeed with him permanently would be through an understanding that would win his confidence, but that would take time. At first some formal regulations would be necessary.

My idea was that they all expected the boy to act like a grown man, and I was sure that Harry was one of those boys who mature late. I knew he was not half so troublesome as my own brother had been.

As soon as we were settled in our own home, Harry came to stay with us. The first thing I did was to give the boy a key to the front door. Joe was terribly shocked. He was sure I was sending the boy downward.



I explained to Harry, in quite a businesslike way, that I desired his cooperation. We agreed on an hour at which he should be in his room every night, unless, mutual consent, he stayed out later. I tried to use tact, and when I read him authorities on how much sleep a boy of his age should have, when he did the sort of work Harry was doing, I made my comments impersonal. When I mentioned health rules, I did it indirectly, leading him to supply illustrations from the boys he knew. I suggested calling him at a certain time each morning. Together we tested it out in order to see just how much time he needed to bathe and dress properly, eat his breakfast, and walk to his work.

Later, our family of three drew up a few rules which would help us all to enjoy our home to the full.

On Tuesday or Thursday, we agreed, Harry could have a friend in to dinner; on Wednesday and Saturday nights it was his father's privilege; on Monday and Friday I was to have my own friends. Harry was allowed to dine out any time he wished, without question, provided he gave timely notice of his intention, and we approved of the place. If, however, the invitation should be impromptu, he was asked to abide by our decision.

I gave him the large room which Joe had wanted for a spare room. I fixed it as nicely as I could with my little knowledge of his tastes, angling as adroitly as possible for his suggestions. He was expected to keep it in order, to hang up his clothing, and open the bed to air each morning.

I refused to have him turned into an errand boy, although I did ask both him and his father to attend to certain duties for me.

All our friends predicted trouble. I was too lax. One had to be firm with a boy like Harry. He would take advantage of kindness. Too much leeway was bad for boys. Oh, they said any number of things. But they were all wrong. Harry was on his honor, and never once has there been any trouble.

I have also learned to understand him to a very great extent, and he gives me a large share of his confidence. I am waiting for him now. He wants me to go with him to call on a girl to see if I think she is the type for him to marry.

"What the floriculturist does for the flowering plant, the kindergarten can, and should do, for the child."—B. E. McProud, Dean, Teachers' College, The Nebraska Wesleyan University.

If there is no kindergarten in your neighborhood, write to the National Kindergarten Association, 8 West Fortieth St., New York, and ask how to work to obtain one.

His Neighbor—"Why are ye wearin' so many coats on such a hot day?"

Pat—"Well, ye see, I'm goin' to paint me barn, and it says on the can, 'To obtain the best results put on at least three coats.'"

#### WHAT KISKI MEANS TO THE G. M. G.

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#### THE PASTOR SAYS

By John Andrew Holmes

Every renter should become the owner of his own home. Then he may make all the improvements he desires—but probably will not.

the Church. **To Increased Efficiency.** Practical courses in principles and methods as applied to all organizations. **To Recreation.** Parties, games, swimming, tennis, stunts, etc. Fun for everybody. **To Inspiration.** Sunday sermons by great preachers; addresses by missionaries and other leaders. Inspiration from meeting people who are doing things. **To New Friendships.** Successful Church workers from all over the denomination, both leaders and delegates. The informal and congenial atmosphere that makes the forming of friendships easy. **To Spiritual Quickening.** Bible study, the inspiring Sunset Services, Morning Watch, studies of themes that reveal the power of the living Christ, associating with people who know this power on the mission field.

A G. M. G. delegate to Kiski means a wise and paying investment.

N. J. S.

He—"This dining room table goes back to Louis XIV."

He—"That's nothing. My whole sitting room set goes back to Sears-Roebuck on the fifteenth."

#### Folk Facts in China's Hinterland

By GRACE WALBORN SYNDER

It cannot be that they intend a lie. It must be that they just say it differently. Or, did their inventions go part way, and then their inventiveness stop because there was no more need for such; like their undeveloped discovery of gunpowder, the art of printing, ropes and pulleys, and their lever systems? Or, was there some economic virus that sapped their will to go beyond their need? Anyways, these facts seem queer at first, but are not really so very strange.

#### 4. Hog Intelligence

Every pig knows his mistress's voice. If you leave them alone, they'll come home when their mistresses call them.

Sure enough, they did. We saw them, one by one, or two by two, following some woman along the paths, and into a room at the back of the house where they got penned up for the night. Once while several of us were sitting in a room open to the roadway, a night prowling porker nosed his way out of the closed back door and walked unconcernedly through the guest-sitting room out into the street and disappeared. I expected a grand scramble and some upsetting of chairs and people in a rush for the promise of a good year's larder. But nothing like that happened. A woman leisurely detached herself from the group of lookerson. About ten minutes later, the same woman riding a child on her back walked in through the open room side, through the room and into the pig pen space. The porker, following close at her heels, expressed his satisfaction in the manner of his return in a contented rhythm of grunts.

Shenchow, Hunan, China.

#### PEN PRICKS

By John Andrew Holmes

I have found a precious stone which, harder than a diamond, cuts its mark in the face of the unfaithful friend. This jewel is called adversity.

#### Birthday Greetings

By Alliene S. De Chant

"A. W. B." has been writing greetings for us, and from her Chinese Chats about pebble-jacks; red, pink, blue and purple paper flowers on bamboo clumps; yellow pomelos and fat, green-brown figs; April roses in missionary gardens; cutting slim chopsticks from bamboo, and cooking food the Chinese way, I'm sure you have formed a love-ly picture of Adeline W. Bucher.



Adeline W. Bucher

If we'd stand back to back, she and I, her head, I think, would touch the "knob" of my "back hair." She's a nice "between," too—not fat, not thin. Her eyes dance when she trots off with her newspaper notebook, and when she writes verses for a Mother and Daughter banquet. There's a far-off look in them, however, when we talk about her father, alone, in China. They twinkle, too, when she helps the family plan a party for first-grade John, the youngest of the "born in China" clan. But when she showed me the surprises she had for her mother, last Christmas, there was something in her look that I cannot put into words for you. It was something that seemed to say how good it was to have mother again, after long years away—years full of honor spent alone with her sister Martha at Cedar Crest, while loved ones served in China. But there's one thing our picture does not show—that . . . that Adeline's hair is a beauteous auburn! So, when next you go to Lancaster, be sure to stop at 735 Marietta Avenue, and have our "A. W. B." tell you more about her birth-land. And if there's time, perhaps she'll let you peep into the pink room in which she writes, and play a Chinese tune for you! We thank her heart-ily for being so good to us, don't we?

#### The Family Altar

By Ellen Gross Pontius

#### HELP FOR THE WEEK OF JULY 14-20

**Practical Thought:** By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him Who is invisible.

**Memory Hymn:** "Mine Eyes Have Seen the Glory."

**Monday—Saved from Death**  
Ex. 2:1-10

Moses was born when Pharaoh was persecuting the Hebrews, who were multiply-



ing rapidly. Pharaoh's task-masters lashed them to death and the midwives were instructed to kill every Hebrew boy at birth. Jochebed, Moses' mother, hid her babe in the bullrushes. What right had any person, be he king or merchant-man, to take the little life God had given? Who was Pharaoh with his sword compared with God and this gift? It was mother-love, however, not only in Jochebed but also in Pharaoh's own daughter which saved the life of the babe. The princess could not resist the appeal of those flashing baby-eyes and outstretched hands. Her's was a love that leaped across the racial barrier. After saying, "This is one of the Hebrew's children," she took him to the palace and reared him as a nobleman. Mother-love saved Moses. Mother-love is creative. God is the Creator. "It is He that hath made us and not we ourselves"—a partial truth. Human life comes not by God alone but by God and man. Parents unite with Him in creating human life. What business has any Pharaoh, be he the owner of a sugar-beet plantation, a heartless manufacturer or a boss of labor, to cut short the creative process or dwarf in childhood or youth the life of God's most precious of gifts? God give us more mothers and fathers as well, who will continue to place human life above pyramids of gold or sphinxes of selfishness!

**Prayer:** O God, who art the Creator and Preserver of all mankind, quicken us that we may truly share these powers with Thee. Help us to keep our personal love so holy and pure that the little lives flowering therefrom may be filled with health and beauty. Quicken our social insight that as employers or co-workers we may preserve all our children so that they grow and wax strong like the fairest lad, Jesus. Amen.

#### Tuesday—Smiting an Egyptian Ex. 2:11-15

We wish that he had not done it. He doubtless regretted it when later he gave the commandment "Thou shalt not kill." He was loyal to his people who were the under-dogs of the Egyptian capitalistic order. Seeing one of his kin being beaten, his impulsiveness got the upper hand and, ruled by a revengeful passion, he struck the deadly blow. He knew it was wrong, for before committing the deed he turned to see if any one was watching. His act was seen, but to him unknowingly until on the second day he became aware of the fact that his sin had found him out.

We cannot justify the deed but we can think of it as a warning, a danger-sign. Retaliation is not Jesus' method. It is born of hate. The smiting of the Egyptian was not even retaliation in kind. It was not smiting for smiting; it was life for smiting. Later one said, "Love your enemies." Had Moses followed that advice he might have been a Ghandi in an Egyptian jail instead of a fugitive from Egyptian revenge. No murder is ever justified by its results—not even wholesale murder, commonly called War.

**Prayer:** O Thou Father God, Who hast entrusted us with our emotions, make us glow with that love which is of Thee, till in ourselves we burn out that hate which is always the destroyer. So shall we make manifest that sacred feeling which alone can perfect us and establish Thy Kingdom. Amen.

#### Wednesday—Called of God Ex. 3:1-8

"Earth's crammed with heaven  
And every common bush aflame with  
God;  
But only he who sees takes off his  
shoes."

—Elizabeth Barrett Browning.

God is always calling. He was calling 1200 B. C. All that was necessary was a man of sensitive enough spirit who could

see the unseen, hear the unheard and do the impossible.

It was a blackberry bush, red in autumn, that Moses saw. He saw and heard God; too many do nothing but sit around and pluck blackberries. But Moses was "tuned in."

The bush was solitary, alone and red. So was Moses out there on the plains, away from his people, a nobleman and university-man, a soldier, a statesman and a man of affairs, with none but an ignorant girl of the plains as a human companion. Even the sheep did not understand his solitary mood. Like the red leaves of the solitary bush, he was on fire with anger when he had killed the Egyptian. He felt guilty of murder in his loneliness, yet he was aflame with indignation at the cruelty of Pharaoh.

The bush was stunted in growth. So were the Hebrews in bondage. It needed nourishment, so did the Israelites. Moses had the ability to nourish the vine God had chosen and planted.

An external thing, a bush, was a symbol of Moses' own inexperience. The symbol nourished the inner feeling. As such, the symbol was the angel of the Lord. The bush spoke, the angel spoke. But they were external echoes of an internal growing harmony with God and called it forth. As no human hand had made the bush red, so no human hand had set Moses' soul on fire. As no human hand was keeping it red, so no human hand was setting him on fire with religious zeal. It was God.

The deliverance of the Hebrews from bondage came because of their leader's consecration. Too often we try to accomplish things in our communities, nation and world without consecration of soul. Here lies the strength of Ghandi. The strength of Jesus was in our Lord's soul-force. "For their sakes I sanctify myself." And such men are called of God.

#### Prayer:

"Jesus calls us o'er the tumult  
Of our life's wild restless sea;  
Day by day His sweet voice soundeth,  
Saying, 'Christian, follow me.'"

Jesus calls us; by Thy mercies,  
Savior, may we hear Thy call,  
Give our hearts to Thy obedience,  
Serve and love Thee best of all." Amen.

#### Thursday—Before Pharaoh Ex. 11:4-10

A labor leader standing before the highest representative of the status quo! After an absence of 40 years Moses had returned to court. A new Pharaoh sat upon the throne. The older men of the court doubtless recognized him and wondered at his new fanaticism as he stood there in those magnificent halls with the staff of a shepherd in his hand and a lowly brother by his side. But in spite of all the pleading, Merenpath, the son of Rameses II, who 70 years before issued edicts demanding the murder of Hebrew boy-babes, turned a deaf ear.

Then followed the Ten Plagues. After the third, sixth and ninth Moses appeared in court in vain. Though modern science can account for all of them save the last by a study of the overflowing of the Nile River and the troubles which followed the consequent unsanitary conditions, science also shows why the Hebrews were free from such suffering. Cautious with regard to diet and living in Goshen where the East Wind blew westward, the Israelites were spared. Moses, however, true to the genius of his race, interpreted these national calamities in the light of a religious motive. He saw several abiding truths: God's judgments fall heavily on injustice and selfishness. What we sow we reap. Microbes and bacilli, in nature and in the realm of the spirit, are great promoters of brotherhood and responsibility.

Deliverance comes by moral and spiritual means. Labor leaders and capitalists can well sit at Moses' feet to learn. Not

by violence or might but by God's spirit!

Moses stood for equality and freedom of opportunity. How can America say she stands for that in the face of Fall, Doheney, Daugherty and Sinclair scandals?

Moses and Pharaoh still face each other. Every one knows beside which one Jesus stands. Where stands the Church? And the Church is you, laborer and labor-leader as well as you, capitalist.

#### Prayer:

"Teach me my God and King,  
In all things Thee to see,  
And what I do in anything  
To do it as to Thee." Amen.

—George Herbert.

#### Friday—On the Mount Ex. 19:1-6

To many people mountains have a religious significance. Who is there today when standing on the top of a high mountain or near its base who does not experience a feeling of uplift? There is a solemn grandeur about a mountain which lifts one above the things of the earth. Hebrew poets and prophets knew this. They let their imaginations hold sway and poured forth their inspired songs. No wonder that from the earliest days of man to the present, mountains have been thought of as suitable places where the human spirit meets God. Jesus loved the hills and the mountains. There was His Sermon on the Mount, Mount Olivet, Mount Hermon, the Lebanon Mountains and Calvary—high places where the Master met God. And there was Mount Horeb where Moses saw the burning bush, Mount Sinai where the Commandments were written, Mount Pisgah from whose lofty heights Moses viewed the Promised Land, and Mount Nebo where the Hebrew Emancipator died, away from the noise and din of life. In the solitude of the hills both Moses and Jesus, the finest flowers of the Hebrew Race, met God, were strengthened and went forth to battle for God and their fellowmen.

**Prayer:** "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Amen. (Ps. 121).

#### Saturday—Fearless Faith Hebrews 11:23-31

Amid royal surroundings Moses was reared. He was like a nobleman. He had the best mental training the Egyptian universities could offer. Had he so decided he might have been one of the most prominent of Egyptians and, instead of being buried in the wilderness of Moab in an unknown grave, his body might have been mummied and brought to the Metropolitan Art Museum in New York by some American millionaire or else have remained in some museum in Cairo. Trained as a statesman and soldier, his foot was on the first step to the loftiest throne then known to the world. But he refused it. "He chose rather to suffer affliction with the people of God."

Why? Jochebed's training, we believe, is the answer, for she was not idle in the formative years of her boy's life. Though she may not have been familiar with Egyptian culture, she was familiar with the culture of God. Doubtless Moses learned something about Isis and Osiris, but from his nurse he learned much more about Jehovah. He knew he was an Israelite and a brother of the slaves. He knew something about the promises of God to Abraham, Isaac, Jacob and Joseph and



how God guided all of them. The blood of his kinsfolk surged in his veins. Hence he was willing to be one of the weak plus pain and deprivation rather than one of the strong plus leisure, pleasure and vice. Rather than wear the soft apparel of the King's house, he chose coarse clothing in which to battle with Egyptian autocracy, wilderness-storms and parched throats.

The training of the nurse answers "Why?" And his nurse was his mother. Modern mothers, take notice! Faith becomes fearless by nourishment.

**Prayer:** Father, give us the faith of our fathers and our mothers, a holy, living faith that we may be true to it all through the days till death. Help us to test our beliefs not by mere science or business methods, but by the spirit Thou hast implanted within us, and then to act on that faith till it is proven by the power of Thy life in us. Amen.

Sunday—Divine Favor  
Ps. 90:12-17

God is always gracious. His favor is not to be bought or bribed. No excess goodness of any saint can be appropriated by any of us to secure divine favor. God is more ready to give than we are to ask.

Nevertheless the principles of character and growth of personality apply to God and us. For divine favor to operate is a two-sided matter. As a good father always loves his prodigal son but complete love is not realized because of the son's prodigality, so divine favor is always extended but is not completely realized when there is little or no human graciousness shown by us toward God. The gap can be bridged only by us. And this is done when "we number our days" and "apply our hearts unto wisdom."

**Prayer:**

"Holy Spirit, faithful guide,  
Ever near the Christian's side;  
Gently lead us by the hand,  
Pilgrims in a desert land.  
Weary souls fore'er rejoice,  
While they hear that sweetest voice,  
Whispering softly, 'Wanderer come,  
Follow Me, I'll guide thee home.'"

Ever present, truest Friend,  
Ever near Thine aid to lend,  
Leave us not to doubt and fear,  
Groping on in darkness drear.  
When the storms are raging sore,  
Hearts grow faint, and hopes give o'er;  
Whispering softly, 'Wanderer come,  
Follow Me, I'll guide thee home.' Amen.

HONEST AND PROGRESSIVE

She—"Am I the only girl you ever loved?"

He—"Oh, I should say not; but my taste has been improving right along."

—Detroit News.

Puzzle Box

ANSWER TO—HIDDEN WORD IN  
RHYME, No. 15  
FIRE-CRACKERS

DOUBLE-TIED WORD CUBE, No. 10

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*	*	*	*	*	*
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*	*	*	*	*	*

Across:

1. To correct or make a thing better.
2. The house belonging to an estate.
3. That which follows as a consequence.
4. These are parts of speech.
5. Part of my lady's wearing apparel.

Down:

Same as across.

A. M. S.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.  
Fifth Sunday after Trinity  
July 20, 1930

Moses

Exodus 3:1-12

**Golden Text:** By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing Him that is invisible. Hebrews 11:27.

**Lesson Outline:** 1. Seeing God. 2. Hearing God. 3. Obeying God.

Our last lesson was taken from the Book of Genesis. Today we turn to Exodus, which is the sequel of Genesis. But ages of silence and darkness lie between the two. Both books narrate the beginnings of the history of the Hebrews, but these beginnings have been recorded by late historians. All that we have and know about the origin of that great nation is found in the traditional fragments of our Biblical records. Thus, our chronology for the age of the Exodus is very uncertain. But it is probable that the Mosaic period of Hebrew history began about 1250 B. C., when Rameses II ruled in Egypt.

The commanding figure of this age is Moses, the greatest figure in the Old Testament and one of the few great men in history. Though we have no biography of him, the main facts of his life are clear and sure. He was a religious genius and a political leader, which is an uncommon combination. He delivered Israel from bondage in Egypt, and he founded their religion. Thus, under him, the nation was born, and their covenant-faith in Jehovah. Moreover, through incredible hardships he led the new-born nation to the borders of a land of promise. Michael Angelo's conception of Moses, wrought into marble, was that of a superman. And the artist was right. The whole world is vastly indebted to this gigantic character.

Our lesson takes us into the very midst of the Moses narratives. It presupposes the charming stories of his childhood, full of mother-love, sister-wit, and royal compassion. Also the stirring tales of his

youth, marked by swift changes in the life of Moses. The royal favorite has become a fugitive. We find him as a lowly shepherd in the household of Jethro. All the details of this formative period of his life are lacking. At its beginning we have the chivalrous episode at the well in the desert, where Moses championed seven helpless girls. And then, at its close, we have the story of his divine call, which forms our lesson. But all the intervening years are dark and silent.

But the veil is lifted by subsequent events. A great man stepped out of that Midianite wilderness into the arena of history, one of the supreme spiritual leaders of mankind. And his moral and spiritual greatness had its roots in that dark period of forty years. There his character was chastened and strengthened.

Hence we may safely conjecture what manner of life this keeper of flocks led in Midian, for only personal and passionate communion with God makes men prophets and priests like Moses. Humble and simple are the means which God has ordained for the growth of souls in grace and strength. They are prayer, meditation, and action; not oracles and miracles.

And thus, we may be sure, Moses' eye was trained to see God. His ear was attuned to the divine voice, and his will was made responsive to the call of God in his conscience. The man of might became a man of meekness. And his meekness was the resolve of a great soul to live, not for himself, but for his enslaved people, in humble reliance upon God's help.

I. **Seeing God.** Our lesson describes a memorable day in the life of Moses—the day when he saw God. It altered the whole course of his life and career. He was keeping Jethro's flock, far back in the wilderness. Suddenly a common bush began to glew with a glorious lustre. It seemed to be aflame, and yet it was not consumed. And when Moses, perplexed and curious, approached the burning bush, his wonder was turned into awe. He found himself face to face with God. The very ground became holy to him. The unconsumed bush became a symbol of the

deity, and from its fiery heart he heard the divine voice.

Men have explained "the great sight" which Moses beheld as a natural phenomenon, not infrequent in Eastern deserts. But for Moses it had a supernatural significance. To him it was a symbol of God. Many others, perhaps, had witnessed similar sights in that region. But to their dull eyes burning bushes had no sacred meaning. To Moses, however, on that great day, the common bush shone with a celestial radiance. And the key to its meaning lay in the inner man, not in the outward miracle. That mystic key is described by Jesus Himself, "Blessed are the pure in heart; for they shall see God." That is the eternal law of spiritual vision. Its organ is the heart, not the eye. And its one indispensable condition is purity. We may be sure that Moses was not exempt from this unchanging law. When we do not see God it is not because He is absent or hidden. It is because our hearts are unprepared. And when men behold God in His glory, it is not because of a sudden apparition visible to their physical senses. They see Him only, and always, with the inner eye of faith.

Thus understood, Moses' wonderful vision is brought to the level of our own experience. It has its precious significance for the millions engaged in humble drudgery—"keeping the flock at the back of the wilderness." They, too, would fain see God, for without Him life has no meaning. And any day may become rich with wonder. Like Moses, they, too, may see God, for all the world is full of visions and voices. They may see Him at work in Nature, and they may trace His radiant footsteps in the history of redemption, whose record is found in the Bible. Best of all they may see Him face to face in Jesus Christ.

That blazing bush gave Moses a glorious vision of God. He saw Him as no man had seen Him before. Pharaoh and the Hebrews had their vision of God, as did Jethro, the priest of Midian. But they all saw Him through a glass, darkly. In the great soul of Moses, however, God found the ready medium through which He could make a new disclosure of Himself. And thus Moses became a mighty prophet. His belief in God, as a God of righteousness, became the mastering force of his eventful life.

But, even as Moses' conception of God far transcends that of his age, so does ours surpass his. The lustre of the burning bush pales before the glory of Calvary.



There, in the love of Christ, we see the true glory and greatness of God. He is the full revelation of His character, and of His eternal purpose.

**II. Hearing God.** Moses' vision of God was not an inarticulate phantom. Out of the burning bush came a living voice. Vision and voice went together. They always do, if the vision is real. You may appraise the reality and worth of your vision of God by the quality of His message to you. Does God say nothing to men when they meet Him face to face in some crisis of their life, or in Church, or in the Bible? Does He not subdue their soul in reverent awe? Does He not rebuke their sin, and call them to new tasks and nobler duties? Does He not quicken them and comfort them with radiant promises in the hour of trial and in the day of death? Be sure, then, if God seems silent, that the fault is ours, not His. He speaks, but we do not listen. We hear, but we do not heed the voice.

When Moses approached the bush, the divine voice called him by name, and demanded reverence (v. 5). And then followed a series of remarkable announcements. The unseen speaker marshaled past, present, and future before Moses. He revealed Himself as the God of his fathers, the friend of his afflicted brethren, and the guide and guardian of their future. And He flung out the challenge, "Come, now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt."

That same voice has spoken throughout the ages, with tireless iteration. Moses was one of the first to understand its divine message. It summoned him to reverence, to a mighty faith in God's power and love, and to a nobler ministry in behalf of God's oppressed people.

Many choice souls since then have heard the same voice calling and commanding. Saul of Tarsus heard it out of the blue dome of a Syrian sky. Augustine heard it from a neighboring garden. Countless millions have heard it as the still, small voice that speaks within. The form has varied, but the fact has been constant. The language has differed, but not the message. It has summoned men to reverent faith in the God of power and love. It has challenged them to share in the realization of His eternal purpose.

That same voice still speaks to those whose hearts are hushed and humble to hear its message. And it speaks to us just as it spake to Moses; not in audible words, but spirit to spirit. It may use various languages—printed pages, living voices, eloquent lives, searching experiences. But its message is as of old: God's everlasting mercy and might, and man's obedient ministry.

**III. Obeying God.** Moses obeyed God. Not, indeed, without misgivings and objections. At first his heart failed him before the stupendous task which God had laid upon him, as well it might. Every true prophet, despite vision and voice, will share this experience of Moses. Every co-worker of God understands his momentary reluctance to undertake seemingly hopeless enterprise. But God met all his arguments and pleas with the promise of His presence and help. And Moses realized that the inexhaustible resources of Omnipotence were with him in his struggle with Pharaoh. Thus reassured and fortified, Moses left Jethro in Midian. He returned to Egypt. He faced Pharaoh. And he became the great emancipator of his enslaved brethren, and the founder of a mighty nation.

#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 20—Some Good Summer Reading

Ecd. 12:11, 12; I Tim. 4:12, 13

The good old summertime is a good time

to do some good reading. Many people leave their work for a season and go away for rest and recreation. Whether you go to mountain or sea it is well to take a little library with you and spend some of your time in reading. It is important, however, that such a lot of books should be well selected. Not anything will do. There are lots of folks who do a lot of reading, but it does not amount to anything. Their desultory reading does more harm than good. Reading should always be done with a definite purpose in view. That purpose may be information, study or mere pleasure. The taste and temperament of each individual will determine very largely what books he or she will read. What may appeal to one may have no appeal to another. Each one must select his or her own course of reading. The field of literature is so wide and the books are so numerous that one could have no difficulty in making the selection. The publishers are advertising such a vast variety of books on many subjects that one can always get the books he or she may want. It is not the purpose of this article to mention specific books but rather to indicate the type of books which make good summer reading.

First of all, I would suggest **old books**. Usually old books are shelved and the dust is allowed to gather on them. But many of them are of great value and are to be preferred to a good many that are being published these days. Many of the old books are standard books. They come from a period when literature was in flower, and they possess a style and diction hard to surpass. Some one has remarked that he never reads a new book, because new books contain nothing new which is not found in much better form in the old books. It has been said that there has never been a new idea advanced since the days of Plato which is not expressed in his writings. Consequently, why not go to his writings and there find what must be mere second-hand material in the books of modern writers? Some of the ancient classics make very good summer reading. There is a vast body of neglected literature which belongs to the period immediately before and after Christ.

In the second place, I would suggest **big books**. Most big books deal with big subjects and are comprehensive in the treatment of their subjects. A big book invites to prolonged reading. It suggests continuous reading. A big book cannot be read in an hour or two. One must come back to it again and again. There is excellent discipline in this. It keeps the mind fixed on a given subject for an extended period and this trains the mind for sustained thinking. One fatal defect with the modern short story is the fact that the mind flits from one subject to another and fails to concentrate long enough on a given subject to be really productive. "A setting hen cannot tend to the doorbell."

Thirdly, I would suggest **little books**. Someone has said, "God be praised for little books." There are some of these little books that you can carry in your pocket or throw into your grip and which you can pick up at any moment. Such little books often contain multum in parvo, much in little; they are like little tablets which are composed of medicine in concentrated form. Often times these booklets treat of great themes, but for convenience are put up in small form.

Fourth, I would suggest **good books**. There is a lot of bad books on the market. Such books are published because there is a demand for them. People's appetite is depraved. Consequently to meet the public demand publishers produce a lot of salacious, sensational stuff and flood the market with it. They are published because they sell. We have entirely too much of this trash today. Books that border on the vulgar, the suggestive, the bad, should not be read. One of our news-

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paper writers declares that whenever he finds a book in which the author depicts a bathroom or bedroom scene on the first page, he throws it into a corner as unfit to be read. Consequently our reading should be of the very best literature we can find. We should steer clear of bad books as we would of the plague.

Let me name some types of good books. There is first of all **biography**. The lives of good and great men and women constitute some of our best and most interesting literature. Nothing is more refreshing than the reading of biography. One should always have a volume or two of biography open on his desk. Here again some of the richest biographers are those of long ago. Perhaps the richest of them all is Plutarch's "Lives." No modern writer has ever surpassed Plutarch in his delineation of characters. But there are also some very excellent biographies of a more recent day which deserve careful reading.

Next I would suggest **poetry**. We get a better insight into an age through its poetry than through its philosophy. Of course, one must learn how to read poetry to enjoy it and to get profit out of it. You can't read it like a novel. It must be studied, memorized; you must catch its spirit and be captured by its form. Here also we have some of the old poets who bring us the richest and rarest treasures. It would be well to take one poet for a summer's reading and live with him and listen to him and saturate one's spirit with him. This would be far better than to do a lot of reading without attention or without a purpose.

Then I would suggest books of **travel**. What a rich field we have here! These books widen our horizon and bring distant lands near to us. We may not have the time or money to travel to other countries, but books of travel take us over the trip and teach us many things we ought to know about other lands and other folks.

I would also suggest books of **science and philosophy**. These may be more difficult to read; they may require thought and study, but this is a good thing. One should read books that compel one to close them at times and lose oneself in meditation. Such books should be read with pen in hand and the reader should make notes developing in his own way the thoughts of the writer.

I would also suggest books of **history**. What an interesting field of reading is provided for us in the history of the human race, of nations, of great movements. The history of the Christian Church would make most interesting reading for a whole summer period. The history of our own Church would prove stimulating reading for several months.



But I would also suggest reading devotional books. Of course, we would expect one who is a Christian to read religious books. But we need to read books that deepen and develop the Christian life. There are so many of them on the market these days but perhaps none better can be secured than the writings of the mystics, Jeremy Taylor's "Holy Living and Dying" and many others of a similar character. One wants also to read the Bible during these summer months.

While fiction plays a large part in summer reading, one must select it with care. The same must be said about magazines and other light and passing literature. Too much time is wasted in reading that which is of no profit. It disqualifies the mind for that which is really worth while and the time thus occupied could be put to much better use. Take heed how and what you read. Read the best and the best will be yours.

#### MISSION HOUSE NOTES

My initiation into the Mission House Boards was not exactly gentle! I, as was Rev. F. H. Diehm, of Rochester, was immediately plunged into the problems of the institution with violence. It is infrequently the case that the Boards, both Visitors and Trustees, are forced to face so many crucial problems at one meeting as we faced at the Spring session.

Upon arriving we were greeted by the sad news of Professor Frank Grether's death. Practically fifty years of his life were given to the Mission House. Our eulogy is unnecessary. "He being dead yet speaketh"—is not a poetic word, but in this case it is a living truth. The host of friends attending the funeral attests to the scope and intensity of his influence.

The Board was faced with the problem of the resignation of Housefather and Housemother Stienecker, who have accepted a call to the Church in Tillamook. This was not necessarily new, but it was a problem to be faced. For about eight years these folks have served the Mission House. It was fitting that a farewell was held in their honor, at which the Board, the Faculty, and the students expressed themselves. There were parting gifts as well. Mrs. J. Bauer sang beautifully, while the quartette added to the occasion with some fine numbers. The band which Housefather had directed for a time played some old favorites. Housefather and Housemother both responded, the latter quite affected at the thought of saying "Good-bye" to the work into which she had grown for eight years. The students will long remember their houseparents.

The climax of our shocks came when Dr. J. M. G. Darms tendered his resignation as President and Professor of Missions. The ground of this unexpected move is the health of Mrs. Darms, who because of the severe winters in Wisconsin must be absent from Dr. Darms during the busiest part of the school year. No one knows what these two folks have given up in the way of home life during the last winter. And it has been done without any solicitation of pity or any whimper of fault-finding. Dr. Darms has consented to stay until October 1st, at least until the new school year is inaugurated. Dr. J. Friedli will assume the responsibility of acting president from then until the new president is inaugurated. During the summer the Darms's will live at their summer home on Silver Lake. Dr. Darms has not yet announced his future plans. His work in raising the standards of the Mission House, in linking it with the educational drift of the country, in ably representing the institution to the community, the denomination, and educational leaders, his untiring activity in the best interests of the Mission House are of lasting merit. His ambition and ideal of what the Mission House ought to be and may become are goals for the future to persist in actualizing.

During the past year the financial in-

come has increased slightly. Good work has been done by the faculty, a hard-working group of consecrated men who labor patiently every day of the school year. And many of them allow their good nature to be imposed upon by preaching on Sundays as well! The Academy is on the accredited list of the North Central Association. The College, although not accredited because of lack of endowment, library facilities, etc., is substantially recognized as such by the State University and other institutions that know it. Its curriculum is every bit as comprehensive, modern and instructive as other accredited institutions. The Seminary is enrolled in the Association of Seminaries representing Canada and the United States.

The trip of President Darms to the Western Churches has established a link of friendship and understanding between those Churches and the Mission House.

The Professors have been privileged to speak over the radio through the courtesy of the "Sheboygan Press," whose editor, Mr. Charles Broughton, has long been a warm enthusiast for the institution.

We thought seriously of the decrease in the number of students. This is the greatest need at the Mission House, students. With a growing student body many other plans for expansion could be set in motion. Criticism will not affect a change in this problem. Some very definite and constructive thinking will have to be done. Here is the problem that will decide the future of the Mission House! With denominational lines broken down in a great part of the Reformed Church, where are our students to come from? This points distinctly to the western section of the Church, and especially the section in which the Mission House is located, as the most likely field from which students for the Mission House must come. As to the possibility of Church Union affecting the Mission House, we must seriously ask ourselves whether union will solve it, in this day of restless students and highly endowed State and private education!

Professor Alvin Grether will assume the responsibilities of Housefather during the summer months. Several candidates were considered to fill this office permanently, and it is hoped that by Fall this problem may be solved.

In 1932 the 70th anniversary of the Mission House will be celebrated, not for the purpose of raising money, but for the purpose of celebrating the merits of the Mission House itself. When the diamond jubilee arrives there will be an opportunity for a financial drive. A professor of English will be employed in the Fall who will teach College English and have charge of public speaking. A number of applicants are being considered. A student will be employed during the summer to solicit students by the "personal contact" method.

Plans are being laid for a pastors' conference to be held this Fall. It is hoped that many of the neighboring ministers will avail themselves of this retreat. Some outstanding speaker will be secured if possible.

The closing exercises were well attended and impressive. The Academy graduates, eight in number, were addressed by the writer on "The Most Important Characteristic of Life"—namely Love. I Cor. 13. The gist of his message was that since science has given us the actualized dream of all the philosophers, that is, the physical unity of mankind, we now need to bring about the spiritual unity of mankind through brotherhood and good-will and love. This love Christianity supplies by the actual silent living of its followers. A very fine class indeed! Their play was well given, and their parts on the graduation program were well done.

Sunday morning, the Mission House festival was well attended. Rev. J. Berkenkamp, of Norwood, Minnesota, was the "Festredner." He received his B. D. in the afternoon service. His subject was "The Power of the Gospel." It was a

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warm message, spoken out of the authority of first-hand knowledge. Besides it was a well-studied sermon, couched in fine German style and diction. One noted through it a reality that presents the only offensive that is worth while in this day of individualism, defeat, and tired cynicism. Not logic, not philosophy, not even theology, but the frank and authoritative expression of life and word of those who know Christ, is the only thing that will make the world take notice of the Christian religion's antidote to the suicide complex which fills the air. Yes, we are not ashamed of the Gospel, we KNOW . . . !

In the afternoon six seminarians were graduated, four with the degree of Bachelor of Divinity. It was an impressive ceremony. The message was delivered by Rev. E. Fledderjohn, of Grace Church, Chicago. He speaks out of a rich ministry and a heart that is aglow with the fervent love of Christ. Some of the requirements for the ministry were brought out and illustrated out of the experiences of the speaker.

The College commencement took place in the evening. Editor C. E. Broughton spoke on the subject, "What Price Freedom?" The gist of his message was a challenge to the graduating class to uphold and defend that freedom which had made their education possible,—that freedom which had animated the early Fathers to found and labor at those liberating institutions which are at the basis of our religion and our nation. The message was well thought out and finely worded. C. E. Broughton has for long been a defender of freedom, and in many ways he expresses that persistent radicalness so characteristic of Wisconsin statesmen! Disagree as we may with him on Prohibition, he yet represents a grand type of thought which we must respect. The valedictory was well given by Mr. Grossman.

With the conferring of degree, certificates and awards, Dr. Darms always gave fitting remarks. Rev. U. O. Silvius, of Philadelphia, received the degree of Doctor of Divinity, while Theodore Winkler, director of the Symphony Orchestra of Sheboygan, received the degree of Doctor of Music. Dr. Silvius has, with Dr. Storn, been in the ministry for 40 years, a faithful pastor and servant of the Lord.

E. G. Homrighausen.



## Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor  
311 Market Street, Bangor, Pa.

Mrs. H. N. Smith, Secretary of Literature, W. M. S., Ohio Synod, sends the following interesting item: "The 'Carolina Coleman' Girls' Missionary Guild of Trinity Church, Carrollton, O., has been reorganized with 20 members. The officers are: president, Zola Smith; vice-president, Mildred Wagner; recording secretary, Dorothy Wagner; corresponding secretary, Inez Ray; treasurer, Sarah Wagner, with Mrs. H. N. Smith counsellor and Mrs. Caroline Pretty assistant. This guild functioned a few years ago, but, for more than a year, has been inactive." Mrs. Smith writes: "I am so happy that I have been able to line up 20 girls and reorganize them for guild work. My next effort shall be to try to inaugurate the Reading Course in the Woman's Missionary Society." On June 26 the W. M. S. of Trinity congregation was the guest of the W. M. S. of the Germano congregation—the other point in Rev. Mr. Smith's parish. The comradeship between the two groups adds materially to the effectiveness of missionary co-operation.

A week before sailing, the click, click of the typewriters, extra activities in the Philadelphia depository store room, huge piles of outgoing mail on the executive secretary's desk, edited and unedited manuscript on the general literature secretary's desk, the prayer calendar being typed for the printer—this orderly haste greeted me at 416 Schaff Building a week prior to the sailing date for Miss Kerschner and Miss Hinkle. In the wee hours of the morning of July 5, the Holland-American S. S. Volendam, leaving Hoboken, had among its passengers the conducted touring-party of the Rev. Harold B. Kerschner. In the group were Rev. and Mrs. Kerschner, Miss Carrie M. Kerschner and Miss Greta P. Hinkle. During my visit to the office I was introduced to Miss Mary Virginia Frick, member of the G. M. G., Ascension Church, Norristown, and senior at Temple University. Miss Frick was typing the prayer calendar manuscript. A last-minute-surprise-gift was sending Miss Frick with the above party to Europe. She was lending her hand to get all assignments on their way to the printer.

Looking Toward the Thank Offering motivated the program at the last monthly meeting of the G. M. G., Zion Church, Chambersburg, Pa., Miss Rebekah Funk, president. The meeting was held at the home of Miss Dorothy Kell and the program emphasized Migrant and Indian work. We have been informed that the Migrant article in the "Messenger" of June 12, was made the basis for "Migrant" program.

On June 25, in a talk to the W. M. S. of St. John's Church, Allentown, Pa., Mrs. William F. Curtis gave recollections and impressions of the Passion Play and Oberammergau with its quaint peasant customs. Mrs. D. A. Lindaman, the hostess, served refreshments and arranged a delightful social hour to conclude the meeting. The president, Mrs. Herbert Wagner, was elected a delegate to the Leaders' Conference at Lancaster.

At the recently held cabinet meeting, Mrs. Irvin W. Hendricks in reporting on the Fifth Annual Conference, Cause and Cure of War, memorialized with sympathetic understanding the devotion of Mrs.

D. E. Waid to the Education for Peace. The cabinet members were stirred by the tribute and some felt the time to be auspicious for an offering to the Eva Clark Waid Memorial Fund for World Peace. No offering was taken. I am certain, however, that had we recollected that June 11 marked the first anniversary of the home-going of this dear friend and that on the very day appeals for contributions and pledges were being mailed to many persons associated with Mrs. Waid or interested in the promotion of the work, members of the cabinet would have been given the opportunity to express their gratitude for having been influenced by this remarkable woman. It is planned to raise, among her friends and admirers, a fund of at least \$10,000, the interest on which shall be used to further the work of International Relations. At present this will be largely through the National Committee on Cause and Cure of War. The Council of Women for Home Missions regards \$500 as its legitimate portion toward the Annual Conferences on Cause and Cure of War. To provide for this until the fund shall be raised, the Women's Mission Boards were asked for special contributions. The W. M. S. G. S. contributed \$25. It is hoped to complete the fund by Dec. 31, 1930. We trust many women may be moved to send contributions. For the sake of record please send all moneys through the regular channels but plainly marked for the Eva Clark Waid Memorial Fund. Mrs. Herbst, our general treasurer, will forward your contributions to the Council of Women for Home Missions. Local, Classical and Synodical treasurers should keep the name of the donor attached to the contribution.

Readers of this column will recall the account, June 12, of the successful observance of World Friendship Night, May 19, in St. David's Church, Hanover, Pa. Because it was not possible to procure for May 19, the cabinet containing Mexico's reciprocal gifts for children of the U. S. this second "Peace Night" was arranged for June 22. A large and interested audience participated in the program and saw with pleasure the exquisite hand work of some pieces of the exhibit. Mrs. Elmer H. Gentz gave the background and purpose of the Friendship Exchange between Mexico and the United States in an able address, "The Mexican Exhibit."

## MODERN APOSTLES OF FAITH

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This book contains brief biographical sketches of some thirty-five men and women who have left an impress for good upon multitudes who heard their messages delivered from pulpit or platform, or else who read the printed page after them.

Beginning with the rugged and imitable Peter Cartwright, followed by Matthew Simpson and Enoch M. Marvin, he runs the scale to John R. Mott, Henry Clay Morrison, Alvin C. York, and their other contemporaries of the faith.

While Dr. Wimberly has of necessity read widely in order to gather material for the large majority of these very interesting biographical sketches, he has known some of the "apostles" personally. He gives many interesting personal sidelights on their characters.

Into the writing of this book Dr. Wimberly has put the full force of his soul and has endeavored seriously to do full justice to a delineation of the spiritual life of the characters, the pictures of whose life and work he presents in this volume.

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Mr. Clark Wentz gave an address, "National Flags and Languages." The young people presented the pageant "America for Americans."

A program which developed interest in Filipino life and history accompanied the ingathering of "Treasure Chests" by the G. M. G., Trinity Church, Philadelphia. The W. M. S. and the G. M. G. met jointly in June in order that both groups might have the pleasure and inspiration of the exhibition, which contained nine treasure chests. Miss Ruth Clymer, G. M. G. secretary, told the legend of the Philippines being called "The Emerald Isles." The counselor, Miss Bertha Weaver, gave the sketch of Jose Rizal, martyr and patriot of the Philippines. Mrs. Wm. Dietrich sang a Philippine hymn, the pastor, the Rev. Purd E. Deitz, dedicated the treasure chests that they might fulfill their mission of goodwill. For this account we are indebted to Mrs. J. K. Wright.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

The King and Queen attended the ceremony June 25 at St. Paul's Cathedral, London, marking the completion of the preservation scheme begun 1913, for which more than \$2,000,000 has been raised.

Brushing aside proposals for a non-committal plank of Prohibition, Ambassador Dwight W. Morrow, candidate for United States Senator from New Jersey, compelled the Republican State Convention in Trenton to go on record June 24 for repeal of the Eighteenth Amendment.

The Senate passed the House bill June 24 authorizing an appropriation of \$1,500,000 to acquire for the Library of Congress the Vollbehr collection of incunabula comprising 3,000 rare books printed from 1450 to 1500 and the vellum copy of the Gutenberg Bible, one of three in existence. The Gutenberg Bible is valued at \$1,000,000 and is the finest of the three extant. It is known as the Saint Blasius-Saint Paul copy.

James Kimball Vardaman, former Governor of Mississippi and later United

States Senator from that State, died at Birmingham, June 25. He was 68.

The Rev. Henry S. Leiper, of New York, represented the Federal Council of Churches of Christ in America June 25 at the principal ceremonies in celebration of the 400th anniversary of the Augsburg Confession, at Augsburg, Germany.

King Christian, of Denmark, who also is King of the Icelanders, arrived at Reykjavik, Iceland, June 25 to participate in the 1,000th anniversary of the Icelandic Parliament, the oldest legislative body in the world.

For the first time births in France have exceeded deaths, according to statistics for the first three months of 1930.

Foreign Minister Aristide Briand has informed the French Senate Committee for Foreign Affairs that recent diplomatic conversations between France and Italy had undoubtedly brought the two countries nearer to a cordial understanding.

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Justice Owen J. Roberts bestowed June 25 the John Scott Medal and an accompanying award of \$1,000 upon Thomas A. Edison at the inventor's laboratory at West Orange, N. J., in recognition of Mr. Edison's outstanding contributions to science.

The House, by a vote of 188 to 182, June 26 sustained President Hoover's veto of the \$102,000,000 war veterans' bill. Forty minutes later by a vote of 365 to 4, it passed the Johnson substitute measure, carrying a maximum monthly disability payment of \$40 a month, at a cost of \$50,000,000 the first year, and an eventual annual expenditure of \$80,000,000.

Ambassador Dawes has returned to England after a brief visit to the United States.

President Hoover dedicated a statue to President James Buchanan in Meridian Hill Park, Washington, June 26. The President alluded to Mr. Buchanan's affection for his niece, Harriet Lane Johnston, through whose will \$100,000 was left to erect the memorial unveiled.

If unemployment figures issued by Secretary of Commerce Lamont recently are representative of the entire country, the number of persons out of work who are able to work and are seeking work is about 2,298,588 much smaller than has been generally believed. A divergent view, however, was taken by William Green, president of the American Federation of Labor. He said that June had not shown the improvement that had been expected.

A move by the administration forces in the House to provide the \$250,000 additional for the Wickersham commission, so far refused by both House and Senate, developed June 28 when the second deficiency appropriation bill was sent to conference. The House leaders plan to accept the Senate \$50,000 amendment for Prohibition alone and add \$200,000.

The last troops and the Interallied Commission left Rhineland June 30, the date agreed at The Hague conference. The allied occupation of the Rhine has lasted since 1918 and under the terms of the peace treaty might have extended until 1935.

A mass attack on cancer and other acute and inflammatory diseases amenable to radiation is to begin all over the United States by the formation of the Radiological Research Institute by a group of radiologists who seek to unite all scientists concerned with the problem in a great co-operative non-profit making organization to promote the war on these ills. The institute has the indorsement of Dr. Joseph C. Bloodgood, cancer specialist of Johns Hopkins University, and Dr. Francis Carter Wood, director of the Institute of Cancer Research, Columbia University, two of the country's leading authorities on cancer.

The revolution in Bolivia has triumphed in the whole of the republic against the Siles regime, which had attempted in violation of the Constitution, to maintain in the presidency Dr. Hernando Siles. The constitution provides that a president could not succeed himself in successive terms.

Representative Stephen G. Porter, 61 years old, died June 27 in the Allegheny General Hospital, Pittsburgh. He was chairman of the Foreign Affairs Committee of the House and an outstanding figure in the fight against the illegal use of narcotics. He had served ten consecutive terms in Congress from Pennsylvania.

Operating incomes of 54 railroads in May fell 32 per cent.

Further impetus to scientific research has been afforded through the appropriation by Congress of \$6,500,000 for the enlargement of the Smithsonian Institution, its officers have announced.

The transatlantic monoplane Columbia, piloted by Roger Q. Williams and Errol Boyd, with Harry Connor as navigator, flew to Berumda and back, making a non-stop dash in 17 hours—a distance of 1,560 miles.

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They started from Roosevelt Field, L. I., at 5 A. M. of June 29.

A manuscript more than four centuries old, written by a friend of Columbus and giving an account of the life and voyages of the discoverer of America, has been brought to the United States by Dr. A. S. W. Rosenbach, who acquired it in London. Originally it came from an ancient library in Spain.

The National Education Association opened its convention in Columbus, Ohio, June 28. More than 4,000 teachers attended.

Dr. Harvey W. Wiley, pioneer campaigner for pure foods and drugs and sponsor of the pure foods and drugs act, died at his home in Washington, June 30,



after an illness of several weeks. He was 85 years old.

Governor Roosevelt, of New York, addressing the conference of Governors at Salt Lake City, June 30, came out as an advocate for unemployment insurance.

The Senate met in special session July 7 to take up the London Navy Treaty. The regular session adjourned the first week of July.

Senator Reed Smoot, senior Senator from Utah and chairman of the Senate Finance Committee, announced his engagement to marry Mrs. Alice Taylor Sheets, of Salt Lake City. Mrs. Sheets' former husband who died in 1918, was a bishop in the Mormon Church. Senator Smoot is an apostle, one of the highest officials. The wedding took place July 2.

The Rev. Dr. Douglas Clyde MacIntosh, professor of Theology at the Yale Divinity School, who had been barred from citizenship by the Connecticut District Courts because of pacifist views, has been ordered to be admitted to citizenship by the United States Circuit Court of Appeals.

#### DIAMOND ANNIVERSARY AT GREENCASTLE

(Continued from page 2)

"The Holy Spirit." On Friday evening, the 13th, brief messages were brought by representatives of the several Churches of Greencastle; also by Rev. Jno. C. Sanders, president of the Classis of Mercersburg. On Sunday, the 15th, Dr. George W. Richards was the preacher. His text at 10.45 A. M. was: "I was glad when they said unto me, let us go unto the house of the Lord," and at 7.30 P. M., "He that hath an ear to hear, let him hear what the Spirit saith unto the Churches." All of these messages were most timely and helpful, and were greatly appreciated by all who heard them. They made anniversary week a week full of spiritual opportunities and blessings.

For several months past the Grace Church building has been undergoing repairs. Both the exterior and interior have been painted. A new water and sewer system, new lighting fixtures and steam heating plant have been installed. New Bibles for the pulpit and additional Church hymnals have been purchased. All of these improvements and additions add much to the beauty and comfort and usefulness of the Church building.

As a part of the anniversary week program the committee in charge directed the

printing of a forty-eight page booklet containing a number of pictures of Grace Church building, past and present, also an historical sketch of the congregation

prepared by Elder J. Edw. Omwake. This was supplemented with a brief account of all ministers by the present minister. The booklet has been a source of much inter-



The Rev. George Ermine Plott, pastor of Grace Church, Greencastle, Pa.



Interior view of the recently renovated Grace Reformed Church, Greencastle, Pa.



est to both the aged and the young. It has served well its purpose, and added much to the joys of anniversary week.

Those who have served Grace Church as ministers during the past one hundred and sixty years are as follows: Jacob Weymer, Jonathan Rahauser, Frederick A. Schell, John Rebaugh, John S. Foulke, Thomas G. Apple, Samuel N. Callendar, Moses Kieffer, Stephen Kremer, John H. Sykes, Cyrus Cort, Calvin U. Heilman, Isaac N. Peightel, L. Valmore Hetrick and G. Ermine Plott.

**"BURNING QUESTIONS IN HISTORIC CHRISTIANITY"**

(The "Messenger" is glad to print this word of explanation from the eminent author of a book reviewed in our issue of May 1)

Dear Mr. Editor:

Would you allow a brief word of correction of points which I have just seen made against the book "Burning Questions in Historic Christianity"? These essays were not "prepared for some passing occasion long after resurrected," but were written in recent times, one just before the manuscript was sent to press, and for the intrinsic importance of the questions discussed. The date of the hymnal was given (1905) because it was the last edition. Far from "not being the product of intensive thought and research among the sources," it was the very aim of the writer to make the essays just that, and the evidence has been drawn from the sources alone, of course without ignoring modern scholars. In the case of the two essays, Patrick and Galileo, I was indebted to republication of the sources or of their results by scholars, but in these cases also it was the sources which were determinative. Nor was there silence as to Protestant theologians holding to Ptolemaic astronomy; and if no mention was made of Winchell's dismissal at Vanderbilt that was due not to forgetfulness but to the subject of the paper, which was Galileo not having trouble at a denominational college but persecuted almost unto death by the highest authorities of his Church. If Winchell had been brought in it would have been necessary to mention that Strong elected him to write the article "Preadamites" for his "Cyclopedia" (1879), and that another Methodist college immediately gave him a professorship. As for Paul and the mystery religions, though I had regard for present-day scholars it was the sources which led to the answer. As to impartiality, in all my 33 years as a teacher of Church History I have told my pupils to seek only for truth, and have given them an example by throwing out of the window a sufficiently goodly number of historical traditions. But we are men, not God. There is only one Tribunal Impartial, and before that we shall be victims, not judges in our own case.

John Alfred Faulkner.  
Madison, N. J.

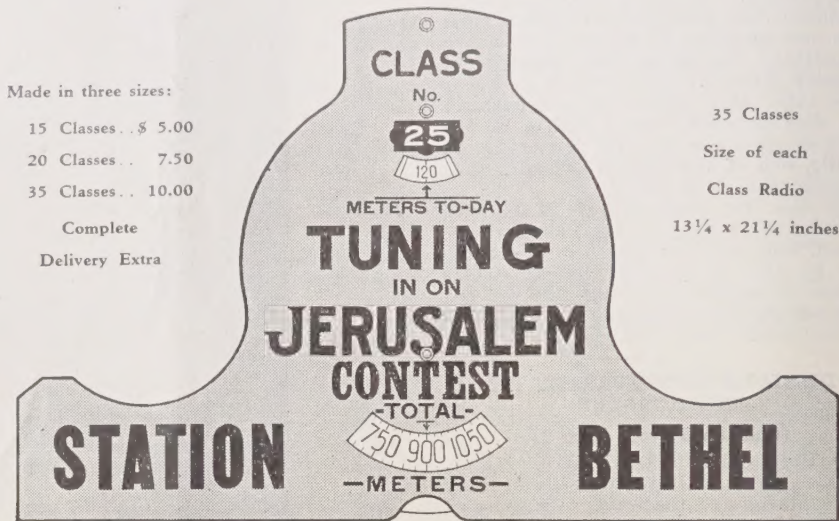
## BOOK REVIEWS

**More Stories of Grit**, by Archer Wallace. Published by Richard R. Smith, Inc. Price, \$1.

There is always room at the top for more books like this one. Archer Wallace has done another fine piece of work in preparing these 15 sketches of men who, as boys, midst many difficulties and handicaps, pushed on, climbed higher and attained both honor and distinction. These life sketches will not only prove interesting and inspiring for boys, but also interesting and suggestive for their parents and older friends. These 15 sketches have been gathered from several countries and are not limited to one race or color. Let par-

## A Timely Contest Tuning In on Jerusalem Contest

A unique and interesting plan for increasing Attendance, Punctuality, Bible Memory Work, New Members and Offerings



An attractive and interest compelling radio, made of 12 ply chocolate brown mounting board, died out as illustrated. Printed in orange and yellow. There are two circular discs securely fastened which move around as credits are earned. The class credits are indicated for each Sunday on the smaller dial and the accumulated total appears on the lower larger dial, giving the standing of each class for the week.

If you are looking for a plan that will increase your attendance and offerings, here is a contest that will add new life and win your scholars heart and soul to the Sunday School. Everyone is tuning in on their favorite station these days. Therefore, this contest is timely and up to the minute. Besides increasing your attendance and offerings, this contest will help familiarize your scholars with the names of New Testament Cities and add new interest in Bible Study.

### A SIMPLE AND WORKABLE CONTEST

This contest is not complicated. It is easy to work. Each class is represented by a radio bearing the name of a familiar city in Palestine. Let these class names be selected by lot. There are enough radios in each set for thirty-five classes to participate in the contest. The rules are simple and the contest easily operated. 150 points can be gained by each class each Sunday, as follows:

Punctuality .....	30 Points
Perfect Attendance .....	30 "
Bible Verse .....	30 "
New Member .....	30 "
Offering .....	30 "
Total .....	150 "

Hang Class Radio in a conspicuous place in class room.

The small dial is turned to the number of meters earned today; and the main or larger dial shows the accumulated total meters earned to date. The first class to get 1,800 points is declared the winner. The objective is to increase the membership and the offerings.

The contest comes carefully packed in a heavy shipping carton with complete instructions and supplies.

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1505 RACE STREET PHILADELPHIA, PA.

ents put "More Stories of Grit" into the hands of their boys, and they will be rendering them a great service.

—A. M. S.

**The Apostles' Creed**, by Harold Paul Sloan. Methodist Book Concern. 245 pages. Price, \$1.50.

This latest treatment of the creed that "is confessed week after week around the circle of the earth" is soundly orthodox. Although the author prefers to be called evangelical rather than conservative, his doctrinal positions would be generally approved by conservatives of all denominations.

His book of 11 chapters, which undertakes to be a popular defense of the creed, will hardly prove to be popular except with the doctrinally minded, as it is less a practical than a theological interpretation, and that along conservative lines. Its aim to

be popular is pursued by the introduction of numerous illustrations. The mystery of human birth, the mysteries of consciousness and of light, for example, are presented as analogies of the mystery contained in the Virgin Birth.

Withal, it is not hard for Christians of varying doctrinal viewpoints to subscribe to his analysis of 7 great values inhering in the fact of Jesus Christ, which he calls the "central vitality of Christianity." These 7 values are: the fact of Christ, God coming personally into human history; the appeal Christ makes to man's total being; man's response to this appeal in self-committing faith; the experience of unity with God and Christ; the way of living by the rich motive of love; the increasing expression of human solidarity; and the final consummation in the redeemed multitude of men.

—A. N. S.